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The Chaplain

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Also:

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Editor: DELMAR L. DYRESON

48 18 1948

● TEXT: *"Let us pass over unto the other side."*—Mark 4:35b

The Road Ahead

By JOHN BUNYAN SMITH

(Minister, First Baptist Church, San Diego, California)

Dr. Smith took his undergraduate training at Central University of Iowa, receiving his B.A. in 1899, and his theological work at Rochester Theological Seminary, graduating in 1902. Central University conferred the D.D. degree in 1910.

Ordained to the Baptist ministry in 1902, Dr. Smith has served pastorates in Cresco, Iowa, 1902-04; Webster City, 1904-08; Muscatine, 1908-12; Walnut Street Church in Waterloo, 1912-20; First Church, Wichita, Kansas, 1920-25; and First Church (White Temple), San Diego, California, since 1925. During World War I Dr. Smith was a chaplain in the U. S. Army, retiring with the rank of captain.

He is a member of the Southern California Baptist Convention Board; a trustee of Redlands (Calif.) University and Westmont College in Los Angeles; and author of *My Bible and I.*

TODAY we stand upon the threshold of a New Year. There is not one who can say now what a split second may bring to us. The future is entirely closed.

Though we may not know what the future holds, we may know where we are tonight.

A traveler on horseback in the plains of Kansas came upon a green-looking lad sitting on a rail fence. The traveler said, pointing in one direction, "Is that the road to Kansas City?" and the boy said, "I don't know." Pointing in the opposite direction, "Is that the road to Wichita?" The lad said, "I don't know." Pointing to the north, he said, "Is that the road to Ottawa?" and the boy said, "I don't know." Then the stranger said, somewhat perturbed, "What do you know?" and the lad said, "Stranger, I know I ain't lost." So let us make sure that we know the road ahead for otherwise we shall be lost.

Now may I speak with reference to the text "Let us pass over unto the other side." Jesus was preaching by the lakeside. He no doubt was very weary and desired a little respite from His labors. He suggested that they cross the beautiful lake of Galilee, and so, having sent away the multitude, they took Him even as He was in the boat. Soon after they sailed out a great storm arose and the waves began breaking over into the boat. Jesus was in the hinder part sleeping on a pillow. Their cry was, "Master, carest thou not that we perish?" He awoke, rebuked the wind, and brought peace to the troubled sea and a great calm into the hearts of all. He then propounded a very pointed question: "Why are ye so fearful? How is it that ye have no faith?"

Soon they arrived safely on the other side.

The text speaks of *direction.* Along life's highway there are multitudes who travel, not knowing whither they go. The road of life is strewn with

relicts going around and around ithout direction.

Below the great Falls of Niagara, the ver has cut out a deep gorge. Some stance down, the river makes almost right angle. At that point there is the hirlpool Rapids into which the dash- g current casts all kinds of debris thered from the river, the falls, and e lakes above. Day by day and onth by month this conglomerate llection of all manner of things is urned and tossed and whirled about, ever able to escape.

So is life without *direction.* A jack bbit on the plains will run when nased by dogs in a great circle, ventually returning to where he arted. Wise rabbit-hunting dogs dis- over this and when they see Mr. Jack abbit changing his direction and arting the great circle, they cut cross and meet him. So Satan, subtle estroyer of souls, seeing that multi- udes have no direction, cuts across to ize the unwary before they reach eir destination.

My text also speaks of *determina- on.*

"Let us pass over to the other side." esus knew where He wanted to go. etween their starting point and their estination was a terrible storm. He ever advised turning back. . . . He ok care of the storm, for He had termined the place before departure.

Could anything be more essential in pproaching this New Year than for ch of us to determine where he is ing and hold the course straight, re- rdless of any storms that might con- ont us on the way?

My text speaks also of *destiny.* The ad ahead leads straight into it. We ve no continuing city here. The ad leads out and on and over to the her side. We shall not pass this way again. 1947 will soon be history. Much of it tragic history, we cannot recall it, but we can begin now to shape our future destiny.

Let us take the words of my text and apply them in another way.

Let us pass over the road ahead from *fear* to *faith.*

Countless numbers of souls are wrecked by fear—physical fear, mental fear, and spiritual fear. Children are afraid to go to bed in the dark; youth afraid they cannot reach the goal of their ambition; mothers afraid something will happen to their children; husbands afraid they will lose their jobs.

A miller had a very fine grist mill on the banks of a dashing stream. The floods came, the foundation was undermined, his splendid mill fell into the stream. He thought he was wrecked. How could he ever recover from such a disaster? In examining the site upon which his mill stood, he discovered that the raging stream had swept away the earth and exposed the barren rock and in the seams of the rock there was ample gold to supply all his needs. So that calamity which may be just around the corner awaiting us may be, in disguise, God's providential blessing. Our disappointment may be His appointment. Let us turn our *fears* into *faith* and quit worrying about the thing that has not nor never will happen.

"It is not the work but the worry
That makes the world grow old,
That shortens the years of many
Before half their life is told.
It is not the work but the worry
That places on life a band,
The cares and fears that crowd the years,
That break the heart of man."

Fear is physical, mental and intellectual poison and the disciples in that

storm were overloaded with it, but Christ answered their fears and chided them for lack of faith.

God has shown us clearly in His Word how to be delivered from fear: *"I sought the Lord, and He heard me and delivered me from all my fears."* (Psalms 34:4.) "Fear not for I am with thee, be not dismayed for I am thy God." (Isaiah 41:10)

Let us pass over from *sin* to *salvation.*

If you could blot out the words *sin* and *hell* from the Bible they still remain in human hearts. "Out of the heart are the issues of life."

May I suggest a New Year's prayer which will be appropriate to all of us —"God be merciful to me a sinner."

Socrates said, "It may be God can forgive sin, but I do not see how he can."

Christ found the way to forgive sin. His way was by His sacrificial death on a cross at Calvary. He can now say to every penitent soul, "Let us pass over unto the other side."

"The Son of Man hath power on earth to forgive sins." Shall we not enter the New Year by passing over from Sin unto Salvation.

Let us prepare to pass over from the *here* into the *Hereafter.* We are all outward bound. One day we will reach a point where the next step will be into the *Beyond.* Can we face the new road of 1948 which lies ahead bravely and without fear? Have we qualified for entering the road ahead by turning from sin unto salvation in Christ? Have you put your trust in the One who knew the road ahead, crossed over into the Beyond and came back to point us the Way?

What guide have you for the road ahead in 1948? You wouldn't think of going into a wilderness without the trail being blazed or some guide to show the way. The road ahead is an unknown and untravelled experience to each of us. There is only one guide that can lead us through.

We need a presence—God's presence, and the security which it gives. The evening games were over. The last story had been read and now Marjorie must get ready for bed. Father led her to the door of the unlighted hall. There he paused for a moment, then said, "Marjorie, would you rather go up the stairs and to bed in the dark with your hand in Daddy's, or would you rather go alone and have the light on?" Marjorie clung to his hand for a moment and breathed a deep, childish sigh. "Daddy I would rather go in the dark if I can keep my hand in yours." To the little girl a sense of security was of greater value than light without this security. To be sure, the ideal is to have both.

"So on I go, not knowing,
I would not if I might
I'd rather walk in the dark with Christ,
Than go alone in the light."

So I have pointed you to the road ahead. Let us pass over from *fear* to *faith,* from *sin* to *salvation,* and if it is ours, to pass from the *here,* may we safely land in the *Hereafter,* having followed our guide Jesus Christ, our Lord.

LIFE, it should be remembered, is a measure to be filled—not a cup to be drained.

—Buster Rothman

eport of the semiannual meeting of General ommission on Chaplains, October 29, 1947.

Chaplains' Memorial Becomes Reality

N session at the semiannual meeting, The General Commission on haplains heard a report by Bishop harles W. Flint, D.D., vice chairman, at in the last six months $96,000 ward a $100,000 memorial had been ised. The memorial, which is to comemorate the chaplains who gave eir lives in world wars I and II, will rve as a headquarters for The Genal Commission on Chaplains, editrial offices of THE CHAPLAIN, and THE NK and offices for Washington repsentatives of the Federal Council of e Churches of Christ in America. On October 31, while work was still rogressing at the new headquarters, e Commission moved from its old eadquarters of thirty years in the oodward Building, to the new headuarters at 122 Maryland Avenue, E., Washington 2, D.C. Since this te all functioning has been from e new headquarters.)

Discussion of steps necessary for the mpletion of the project, including rnishings, plaques, chaplains' picres and equipment, followed the reort of Dr. John H. Gardner, Jr., of altimore, chairman of the memorial apel committee.

DIRECTOR'S REPORT

T. A. Rymer, director of the Comission since June 1946, reported:

"The work of The General Comission—aid in spiritual ministry to ore than one and one-half million Americans in our defense forces and veterans in hospitals—rates as important business to the church, to the nation, and to every American. We do each of these and ourselves a great injustice if we fail to recognize this fact. A war is over, another military victory won; but since neither of these was the reason for our being, this means for us no end to the opportunity and responsibility which we have accepted."

Under the direction of Mr. Rymer the assets of the Commission have been increased by approximately $165,000.00.

A Certificate of Appreciation in recognition of the Commission's work was presented to Director Rymer by Chaplain (Maj. Gen.) Luther D. Miller, Chief of Army Chaplains.

EDITOR'S REPORT

Reporting for official publications THE CHAPLAIN and THE LINK, the Rev. Delmar L. Dyreson, editor, pointed out that in recent months when the number of personnel in the Armed Services had declined, circulation of THE LINK had risen to 60,000 copies monthly. THE CHAPLAIN, a professional journal for chaplains in the Army, Navy and Veterans Administration, maintains a circulation of 3,200. A number of former chaplains and civilian clergymen have been added t the list of subscribers.

Missions to Chaplains

The Commission discussed the various Missions to Chaplains, and according to plans developed Dr. Frederick L. Fagley, New York, Chairman of the Congregational Christian Chaplains' Committee, and Dr. Frederick W. Helfer, Baltimore, Md., chairman of the Disciples of Christ Chaplains' Committee, will make visits in the Pacific Occupied territories; Dr. W. R. McGeary, Pittsburgh, Pa., chairman of the United Presbyterian Chaplains' Committee, will visit the Alaskan territory; and the Commission chairman, Dr. Joseph R. Hazen will go to the Caribbean area.

Film Service and Circulating Libraries

It was reported that the Army and Navy Department of the YMCA, the Salvation Army, and the Service Men's Christian League have for three or four years shared the cost of providing free religious films for chaplains in the continental United States. Since U.S.O. is closing on December 31, neither the YMCA nor the Salvation Army will be partners in this enterprise beyond that date. The General Commission contemplates carrying this project on, nevertheless.

There is evidence of continuing need for such films here in the States and even greater need overseas. Some increase in Government funds for this service has been provided. A conference with the Chief of Chaplains, Department of Army, is to be held to determine the need for supplementary films.

It was indicated also that the need for films for Veterans Administration chaplains is not being adequately met by Government appropriation.

Several circulating libraries have been sent out to chaplains of the different services but to date no responses have been received from which an appraisal of this effort could be formed.

Posters

Two of a series of posters to announce chaplains' services have been produced. These are sent free of cost upon request, postage paid. If, however, a chaplain has funds available he is asked to pay one cent per poster. Approximately 70,000 have been ordered to date.

Ecclesiastical Endorsements

The volume of work in ecclesiastical endorsements has risen sharply. This is due to the reopening of recruitment and the necessity of annual ecclesiastical endorsements for reserve chaplains. For various reasons a few endorsements have been withdrawn.

Preaching Missions

The Commission is cooperating with Chaplain Charles I. Carpenter, Air Chaplain, in preparation of a list of acceptable evangelistic speakers for the preaching missions on Air Force bases in the United States. Requests for suggestions have gone to denominational representatives on the Commission.

Veterans Administration Chaplaincy

Since the last meeting Chaplain Crawford W. Brown resigned as Chief of Chaplains of the Veterans Administration and has been succeeded by Chaplain A. J. McKelway. A special committee, consisting of Mr. D. Stewart Patterson, Bishop Angus Dun, and the Reverend Carl R. Plack, was appointed on June 2 by Dr. Hazen to follow through on efforts to bring

bout a change in organizational re-tionships of the Veterans Adminis-ration Chaplaincy. Before Mr. Pat-erson left recently for a trip through-ut the Pacific areas, he sent to Dr. Hazen a report of developments in he situation.

Into the office continue to flow let-rs and resolutions calling attention o difficulties growing out of the rganizational setup of the chaplaincy n the Veterans Administration. It is pparent that, great general and fine dministrator though he be, General radley does not understand the sig-ificance of the professional status of minister of religion. To many of us he assumption that a chaplain can be atisfactorily supervised and directed y a Special Services representative ntrained in the ministerial profes-ion, and in some instances unsympa-hetic with its objectives, does violence o the dignity of the church. In mak-ng this statement no discredit is cast pon those assigned to Special Serv-es who, within the area of their kills and training, are doing their ob well.

To those who present the case of he church two questions are always osed: (1) Are not the chaplains of he Veterans Administration doing a ood job? (2) Can you cite specific nstances wherein there has been in-erference with the purely religious inistry of a chaplain? The answer o the first question is a warm affirm-tive. It is so, not because of the aid f representatives in Special Services, ut because in religious beliefs here is a vitality which even a poor rganizational situation cannot com-letely sublimate. The second ques-ion must be answered by pointing to onstantly recurring instances where he effectiveness of the chaplain is greatly handicapped. A listing of such instances, however, cannot present a full picture of the difficulty. The picture becomes complete only through the answer to this counterquestion: In what specific ways has supervision by Special Services increased the effectiveness of the chaplains' work? We have not found in the defense of the present organizational pattern an answer to this question.

Finance

There was an attempt to carry out a program adopted by the Commission with an income considerably below approved budget figures. Holding a proper balance between getting things done to aid the spiritual service of the chaplain and keeping expenditures within income is not a painless process. Some savings on budget estimates are due to steps in organizational efficiency. Others are due to postponement of certain not-to-be-discarded features of the work. It is hoped that the year can be closed without a deficit. To accomplish this further contributions must be obtained as well as the payment of all unpaid denominational quotas. The Commission's work will be judged by what is produced rather than by what is saved.

The Reverend Andrew R. Bird, D.D., minister of the Presbyterian Church of the Pilgrims, and treasurer of the General Commission, presented the report on the current operating budget.

Luncheon Session

The Honorable James V. Forrestal, Secretary of Defense, was the guest of honor and speaker at the luncheon session. The Reverend Joseph C. Hazen, D.D., of New York, Chairman of the Commission, introduced Secretary Forrestal, whose remarks follow:

Ripples of Influence

By The Honorable James V. Forrestal

Reverend Hazen, members of the Chaplains' Association:

It is a privilege to be here to testify before this gathering to the appreciation of the men in the Armed Services for the quality of Chaplains that you furnished in this war. I saw examples of their quality and character in four or five of the great theaters of this war and I can assure you that regardless of denomination, you would be deeply proud of the work that they did, and of the communication which they established by their efforts with the men they served.

On the way over I was reading in the Washington *Star* an article by Dorothy Thompson in which she spoke of the anti-spirit of nihilism—that we were, some of us, violent against the Russians and the Russians violent against us. As I read it I thought there was some substance in her theory and that this was a gathering, representing a Christian community, which is not against, but for the aspirations and faith of the Christian community. I think we have to remember that the tradition of America is a positive tradition. It is positive in its belief in the ability of man to struggle, sometimes toilsomely and with difficulty—in the words of Tennyson's poem—"up the stairs to God."

One other thought I would like to leave, and then I will finish my observations. I think that sometimes, those of you who are engaged in the field of the spiritual, being human, arise some mornings with just as dim a view of the world as I do; but I also believe that you are not always aware of the profound effect of the ripples of influence that go with the flow of what you say, from the manifestation of faith which you exhibit. One, of course, becomes more aware of that as time passes. I remember my early discussions with my father, who was a very Christian man, a devoted citizen, and I may say also, an amateur soldier. I quarreled with him in the skeptical and cynical fashion of youth about the amount of time he spent on all three; because I said if he spent less I might have a car. He then undertook to explain that if he had a distorted view of this country and what it meant, it was because he came from another land. He said if we are to keep the things we have, someone would have to work, and maybe fight for them. To quote a passage from the New Testament, "what was the profit of man to lose his soul even if he gains the world?" I would pay the customary and conventional filial respect to his words but would reply to what he said, by saying, that I would still like a Buick.

The only point of recital of the incident is to try to assure you, that as remote as your influence sometimes must seem to be, and dark as the struggle must be to keep your own faith, do not forget that the manifestation of the spirit of the men aboard ships, with the Marines at Iwo Jima and the Army who went ashore at Normandy, that the ripples of that influence are still in their hearts, and I believe, will continue to be so. Thank you.

TEXT: *And he went a little farther and fell on his face.*—Matthew 26:39

A Little Farther

By ROBERT M. WILLIAMS

(*Pastor, Asbury Methodist Church, Washington, D. C.*)

Dr. Williams holds the A.B. degree from Morningside College in Iowa, the B.D. and the D.D. from Gammon Theological Seminary in Atlanta, Georgia, and the D.D. from Wiley College, Marshall, Texas. He has also done postgraduate work at Northwestern University and at Union Seminary in New York.

In addition to serving his Washington pastorate, Dr. Williams has been active in civic, denominational, and interdenominational affairs. He has been a member of five General Conferences of The Methodist Church, including the recent Ecumenical Conference in Springfield, Massachusetts, and heads his delegation of the Washington Conference for the 1948 General Conference at Boston. For several years he taught in the School of Religion of Howard University, and is a member of the Board of Education of The Methodist Church. A member of the Board of Directors of the Washington Federation of Churches, he is president of the Interdenominational Ministers' Alliance of Washington and vicinity. He was twice selected by the World Study Tours of Columbia University to make a tour of Europe and study social changes, in 1946 and 1947.

JESUS saw life as a whole. He placed on his calendar of living both the light and dark spots, the rain and sunshine. He went beyond all of us in this business of living for God and man. The simple passage in St. Matthew 26:39 dramatizes fully what I want to say: "And he went a little farther and fell on his face."

In the Garden of Gethsemane, at a crucial hour in His life, Jesus said to his most intimate disciples, Peter and the two sons of Zebedee: "Sit ye here while I go and pray yonder." To these three who had been with Him in Jairus' home in the hour of death and on the Mount of Transfiguration, He said: "Tarry ye here, and watch with me." But St. Matthew most superbly and vividly describes the scene: "And He went a little farther and fell on His face."

While the scene represents physical distance, it is a drama that moves in all the realms of human experience. Jesus went a little farther than His disciples or any of us. I want to mention the areas in which Jesus went farther.

He Went a Little Farther in Poverty

He claimed to be the heir of all things. Yet He had a manger for a crib; He entered Jerusalem upon a borrowed beast and was buried in a borrowed tomb. He was killed and nailed to a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—and that was His coat. He often said: "The foxes have holes, and the birds of heaven have nests, but the Son of Man hath not where to lay his head." Jesus, however, voluntarily went farther in pov-

erty in order that He might discover riches which only God can give.

He Went a Little Farther in Self-Denial

The best definition of self-denial is: "Doing things for the sake of others." I read of a mother once, who became lost in a storm. She went as far as she could and at last sank in the snow. The next morning they found her cold in death, but held close to her bosom wrapped in her shawl they found her baby still alive.

Jesus also gave Himself for others. even His enemies. "He saved others; himself He cannot save!" cried the crowd.

A certain kind of female spider will actually give her body to the young spiders for food. The little spiders are kept alive by feeding on the living tissues of the mother spider until the body of the mother spider wastes away.

While on the Cross, Jesus was more concerned about the two thieves, more concerned about the welfare of His enemies than about Himself: "Father, forgive them; for they know not what they do."

He Went a Little Farther in Sorrow

Jesus was more sensitive to sorrow than His disciples or any of us. His disciples left Him one by one. Judas, whom He loved, betrayed Him. Although friends may misunderstand us, they may prove false, yet these words are true of Jesus: "Behold and see, is there any anguish and sorrow like mine?" No sorrow can be compared to the sorrow experienced by the "Man of Sorrow."

In spite of all of His suffering, Jesus remained true to God, and bore His sorrow faithfully to the end. From the Cross, He cried: "My God, my God, why hast thou forsaken me?" But he went farther in sorrow in order that we might understand the heart of life in a world of pain.

He made us understand what Dr. Harry Emerson Fosdick, in 1938, wrote into this piece of poetry:

I walked a mile with pleasure
She chatted all the way;
But left me none the wiser
When pleasure walked with me.

I walked a mile with sorrow
Never a word, said she;
But O the things I learned from her
When sorrow walked with me.

He Went a Little Farther in Sacrifice

All progress has come by the way of Gethsemane and Calvary. From the Cross has come the redeeming spirit of Almighty God. The things which we enjoy the most come by the way of sacrifice. St. Paul sacrificed his Jewish honors to carry the Christian religion beyond his own racial group. He was persecuted, shipwrecked, stoned, beaten, imprisoned, and finally killed. However, he found it a joy to sacrifice himself for the Lord Jesus. Here is what he says in Philippians 3:8: "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things and do count them but refuse."

He Went a Little Farther in Service

Jesus gave us an example of service when *"he took a towel and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."*

Jesus came to teach us that there is a God of love, a Father who cares for us. *"For God so loved the world that He gave His only begotten Son*

that whosoever believeth on Him should never perish, but have eternal life. (John 3:16)

"Peter," cried Jesus, "do you love me?"

"Yea, Lord, thou knowest that I love thee."

Jesus said: "Feed my lambs."

Again: "Peter, lovest thou me?"

Peter said: "Yea, Lord, thou knowest that I love thee."

Jesus: "Feed my sheep."

A third time: "Peter, lovest thou me?"

Peter was grieved because Jesus said unto him a third time: "Lovest thou me?" Then Peter cried with a ring from his heart and his lips: "Lord, thou knowest all things, thou knowest that I love thee."

Jesus said: "Feed my sheep."

Stories behind famous hymns (Number 196, Army and Navy Hymnal)

"Now Thank We All Our God"

(MARTIN RINKART, TR. BY CATHERINE WINKWORTH)

A TRADITIONAL New Year's Eve hymn of another land is "Now Thank We All Our God," a work having such a rich heritage in the religious life of the nation that it has been labelled the German "Te Deum." Songs of praise and adoration are a natural expression of the Christian faith, and a medium in which the old German chorales abound. This hymn is a typical example, dating back to about the time of the Thirty Years' War and a devastating pestilence and famine.

The first two stanzas were originally intended as a grace at mealtime in the author's own home. "With heart and hands and voices" the members of the family are bidden to bring their thanks to the Creator.

"Who wondrous things hath done,
In whom His world rejoices . . ."

The third stanza calls the worshiper again to praise and thanks to God, defined in a simple statement of the Trinitarian faith which might almost be a paraphrase of the Gloria Patri, and concludes:

"The one eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore."

The hymn was written by an outstanding pastor, composer, and dramatist of the early 17th century, the Rev. Martin Rinkart, who was also the author of several dramas on the Reformation and Martin Luther. Far from being confined to Germany or to Lutheranism, it has achieved wide popularity among Christians and is probably known all over the world. It was used for Queen Victoria's Diamond Jubilee and on other historic

occasions. The tune even appears in a recent Japanese hymnal, as well as in those of many Protestant faiths; it has also been arranged in anthem form, for four- or eight-part choirs. Composed by one of the author's distinguished musical contemporaries, Johann Crüger, it is typical of his work and of the German chorales—affirmative, solid, massive, yet possessing a lightness and vitality, with its moving parts in the voices under the melody line—now in the alto, now in the tenor and the bass.

Our tendency to look back into history at the foundations of our faith and our traditions suggests no less an opportunity to look back also into the rich cultural stores of our hymnody. The many fine but seldom heard congregational hymns should be *sung*, and if the worshipers in our chapels and our churches do not know them, it is time they were learning! The pleas for the "good old-fashioned hymns" (i.e., those dating *all* the way back to the 19th century and cherished, I believe, at least partly, for their sentimental associations rather than their theological or musical worth) tempt one to point out such a chorale as "Now Thank We All Our God," so old that it is new—to some—but also so worth while and enduring that it has survived the test of centuries and is still pronounced good by the discerning worshiper. Introduced in the service with an anecdote or brief comment on its background, played over on the organ and sung by the congregation, and repeated in two or three weeks, such a hymn could not but arouse a favorable response. Education in this field is just as fruitful as in any other, and Chaplain, sir, we *need* it!

—L. A. GIBBS

THE IDEAL CHRISTIAN LAYMAN

"Not inert but alert;
Not dead but dedicated;
Not seat-warmers but soul-winners;
Not worriers but workers;
Not masters of men but servants of God;
Not possessive but progressive;
Men of vision and vim, who will venture for Christ
and His Kingdom until victory!"

—*The Rev. Oliver W. Hurst*

● TEXT: *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*—II Cor. 5:19

The Ministry of Reconciliation

By HARRISON RAY ANDERSON

(*Minister, Fourth Presbyterian Church, Chicago, Illinois*)

Dr. Anderson comes from a long line of Presbyterian ministers, most of whom have served as pastors or educators on the western frontier.

He graduated from Kansas State College with a B.S. degree in 1911, and worked as an engineer on the Los Angeles Aqueduct in California. In 1917 he finished his postgraduate work at McCormick Theological Seminary. During the First World War he served as the chaplain of the 103rd U. S. Infantry of the 26th Division in France and was twice cited for conduct on the field of battle.

Pastorates served include the First Presbyterian Church of Ellsworth, Kansas, from 1917 to 1921; and of Wichita, from 1921 to 1928; the Fourth Presbyterian Church of Chicago, from 1928 to the present.

Dr. Anderson holds honorary degrees from Emporia College, Illinois College, Northwestern University, and Washington and Jefferson. He is a director of the Presbyterian Home, Evanston, Illinois; the Presbyterian Hospital in Chicago; McCormick Theological Seminary; and Maryville College; and is a member of the Department of Church Cooperation and Union of the Presbyterian Church, U. S. A.

THE oldest of you have lived through three wars; the older through two; and all of us through one. Twice, before the face of living men, has our world broken into flames. As long as you live you will be paying in money for this *lack of reconciliation*. What, however, is this cost compared to what men broken in mind or body must pay all their lives? Here we ought to stop and recall, in an effort at least to begin to understand, that Russia lost in killed in the two wars 14,000,000 men and women. This is almost the population of all the states west of Colorado. And now it is men and nations in such a broken, bankrupt world who fear another war.

The need for reconciliation is also seen in one of the dominant religions or philosophies of our day which openly advocates that the only way to progress is for one class of men to destroy the other classes. What Karl Marx teaches, other men who fear his name have practiced under the system which confronts communism today. They have interpreted competition to mean just that. In many places today business and industry, which are so necessary, represent a battlefield rather than an enterprise. Some leaders live to make trouble and cause unrest.

Reconciliation is needed around the fireside. The unhappy broken homes remind us of that. The cleavage between youth and age speaks of this. And under all these and all around the world men of differing colors and races wonder whether their differences will bring about a storm or can be woven into a rainbow, differing in color but promising hope.

Now all these needs for reconciliation are apparent, and there are more.

Within the life of each one of us the same need is present, although not so apparent to the naked eye. Honest men know its presence. The man I am and the man I ought to be do not get on. The man I am, with my failure and my pride, is not the man God meant me to be. "O wretched man that I am," cries out honest St. Paul, "who shall deliver me?" . . . Well, he found One, or rather was found by One who made him more than a conqueror. Would you be made whole?

Reconciliation is needed between men; within the individual life; and, let us dare to say it, between man and God. Here is the cleavage we do not wish to admit. Yet sin is a barrier between the holy God and the sinful soul. We know it if someone has sinned against us. We are prodigals. We have left our Father's home. We have demanded our rights and, blind to our responsibilities, we have gone away. We do not like God. His thoughts and ways are not ours. We belong to a race that took His Son and nailed Him to a tree and watched Him die. The woe of the world springs from its quarrel with God. There is the need—outwardly, inwardly, and upwardly.

Is there no answer? "None," comes the reply from some, the hopeless ones. There are still the cults that seek the cure by denying the cause. "No suffering and no sin" in such a world as this! And there are still a few who feel that the only answer is in man. But the Christian gospel has another answer. It meets the need open-eye. Its answer satisfies the mind, deals adequately with the rebel will, and causes the heart of man to break forth in glad love. God was in Christ reconciling the world unto Himself. God was in Christ seeking out the wanderer and, like the Good Shepherd, bringing him home. God was not content to be neutral. He did not survey the situation and pass by on the other side of the road. He does not ignore the deep break. No morally sensitive man aware of the nature of sin could have thanked Him for that. Augustine and Amiel and Luther and Calvin and Wesley and Peter and Paul would never have been in God's camp had God passed by their sin by simply seeking to ignore it.

But He was not content, on the other hand, simply to see our failure and count it up as the Eternal Bookkeeper. No, God was in Christ at work at something far more wonderful than merely surveying and recording. God was in Christ reconciling the world to Himself. Doing Himself whatever had to be done to forgive. Doing for man whatever had to be done to make man, the guilty one, desire His holy presence again. Doing in Christ, His life and death, what had to be done to enable sinful man to stand in the presence of the holy One with a lifted up face. Doing in Christ what had to be done so that diverse groups and broken individuals could find oneness. How can that be said so that we can hear it? "We beseech you, on behalf of Christ, be reconciled to God. For our sake He made him to be sin who knew no sin, so that in him we might become the righteousness of God."

And this Word which the whole Church of Christ is to preach is the gospel for this hour. And this work of making a broken world one *in Christ* is the great work to which we are all called. No small task.

In speaking the Word it would help so if we had actually experienced it through repentance and forgiveness and assurance. In doing the work,

humility will always recall that it is God's task, and therefore His triumph.

In working at such a ministry of reconciliation there are a few helps we will do well to remember, for it is not easy.

Common sense will help us. Men are different. Reconciliation will never come by making all alike or reducing all to a common denominator. Male and female are not made alike in Christ. They are made one. We will either hold on to each other and let Christ make us whole, or perish. His gospel is sheer common sense sanctified. The other is sheer stupidity demonized. One means His Kingdom of righteousness and joy and peace; the other, hell on earth. In the museum in Victoria, British Columbia, can be seen a pair of locked elk horns. Both animals died; so civilizations could perish.

Patience will help us. Situations change, and problems that one day seem without solution are solved. C. S. Lewis was once a rebel. George MacDonald caught him for Christ. Robert Louis Stevenson remembered a time he passed through and wrote later, "So my life came around like a well ordered ship."

A God-given sense of humor will help. It's like oils between the parts of a machine. Moody used it. Lincoln resolved differences by it, and Jesus knew its value.

William Law, who so influenced Alexander Whyte, thought he discovered that prayer was the way of reconciliation. And so it is, but he simply rediscovered what Jesus taught. Pray for your enemies, said Jesus. Go and be reconciled to the man you have hurt. Go and talk to the man who has hurt you. To receive forgiveness, a man must forgive. Saul heard Stephen pray and in a few years he, the persecutor, was writing this text. "Father, forgive them," said Jesus. After that any reconciliation is possible in his name.

Common sense, patience, humor and prayer, and finally, love. It was to a church in Corinth divided that this text went. How could the Physician heal when it needed healing? So in another letter he wrote of a love that was the way of healing—love that was beyond oratory or knowledge or faith or even sacrifice. "Though I give my body to be burned and have no love . . ." Love that can suffer and still be kind. "Remember," said Stevenson, "every man you meet is fighting a hard fight; therefore let us be kind."

Who shall separate us? Neither death nor life from God's love which is in Christ Jesus our Lord. I saw a new heaven and a new earth and there was no more separation—no more sea.

CORRECTION

For those of our readers who file their copies of THE CHAPLAIN we should like to correct an error that occurred in the October issue. The verse which appeared on the cover should be credited to William Herbert Caruth. It is from his poem, "Each in His Own Tongue."

The Editor

Military Chaplain

By Edward G. Carroll

(Staff, Student Committee, YMCA)

Edward Carroll's convictions about the military chaplain come from experience. With the rank of captain, the Rev. Mr. Carroll served for four years in Alaska and the European theater of operations. Prior to this, Mr. Carroll took his B.A. degree at Morgan State College and his B.D. degree at Yale. He is now on the staff of the Student Committee of the YMCA.

TRADITIONALLY our country has sought to provide, in Army and Navy, one chaplain for every twelve hundred men. Currently, the effort is made to supply one for every thousand personnel—a large corps of chaplains, especially since we seem to be facing the support of a larger standing navy and militia than ever before in our history. Whatever will be its number, it is certain that the chaplains' corps will make greater demands upon all denominations and faiths to care for the needs of military life.

How Do You Feel About War?

Sometimes I am confronted with such questions as: "As a chaplain, can I be rendering Christian service within a framework which denies Christian values themselves," "Is it true that one cannot be Christian in the Army?"

These questions make me wonder whether such reservations really cause capable young men to shun this area of service. So a first order of business in this discussion is to look carefully, if briefly, at the debated question of a Christian's participation in the military program.

The general answer to this sort of reservation is this further question: Is there *any* area of life free from the evil of the world, allowing us to be "Christian," untouched by that evil? It is surely gratuitous for us to offer our Christian ministry only in a "favorable," Christlike, environment. Christ said, "They that are whole have no need of a physician." As Christian workers we move not only where there are sons of light, but also where there are sons of darkness. The question, "Can I be a Christian in the Army?" reflects a misconception of the purpose of the Christian ministry. Christian ministers are charged to carry the gospel wherever it is needed. Soldiers, sailors, and marines are, first of all, people who must live in a real world. Our ministry is to help them live without despair wherever they may be. Thus military life offers a good opportunity effectively to provide our total ministry to individual and collective needs.

Does every young Christian, choosing his way ahead in Christian service share this conclusion of mine about the opportunities offered by military life? By no means. There are all grades of opinion in the matter, including absolute pacifism, non-combatant service, and full participation as a Christian. Anyone who sincerely objects to the military, on religious grounds, will of course not agree with the position taken here, nor be interested in this type of ministry. But there are thousands of keen young Americans to whom this is a real challenge.

A First Privilege: Counseling

Of course the chaplain is not the sole counselor in a military unit. Many officers stand in counselor-counselee relation to their men. But the chaplain is the traditional one to whom the soldier takes his troubles; and in many instances he gains the real confidence of those who come. In his relationship as counselor, the chaplain has the decided advantage of living among the men and identifying himself with the common purpose of the group. Counseling opportunities are increased because his position in the group life makes him accessible. The occasion for ethical training and religious insight may take place in the company street on Thursday afternoon, and not necessarily just in the pulpit on Sunday morning.

Chaplain and the common military man are bound together not only by regulation, but by shared duty and danger. For instance, I recall vividly a counseling experience that occurred just before an attack. Although each man attempted to conceal his true feelings of fear and anxiety, the atmosphere was tense with anticipation of the zero hour and the uncertainty of flying-bomb attacks. While I was acting as a referee for a volleyball game, a soldier asked to talk with me. It could tell as we walked along and talked together that the problem he posed at first was not the real one on his mind. Having received news of the arrival of his first child, he plainly feared that he had a slim chance of returning to his family. If I had been a civilian pastor or even a chaplain not going on the invasion, I do not think I could have helped bring calm to this young soldier. As a chaplain, I was "in it" with him. If I hadn't been, my counsel would have been like that described in the old Zulu adage: "full-belly child said to empty-belly child 'be of good cheer!'"

Doubtless the most effective counseling by a chaplain is the example of his own life. This is irrespective of what he says or does about the problem of a confused and troubled person; spiritual poise on the part of the chaplain does much in clearing a way to solution for those he serves. It is difficult for men to live in an atmosphere where obedience largely precludes individual choices, where social issues of race and class are sharpened to a critical point, and where sane standards of morality are flouted. But the chaplain who is sensitive to these ills in his community, and who at the same time displays a dauntless spirit, may do much in helping men resolve their tensions.

The chaplain counsels also as he actually teaches his men. The greatest need of young people today, for our viewpoint, is the acquisition of a Christian set of values. The only way these values can be imparted is through creative methods of religious instruction. Someone has suggested that in attempting to solve our problems we pose many answers but have failed to ask the right questions. In this generation, young men are not instinctively asking those basic religious questions which could reveal the meaning of life, thus failing to look for answers in our rich religious culture. The meaning of God in human experience, seen through Christ's teachings, is undiscovered by most people around us. This religious illiteracy is reflected in confusion among those values which motivate living.

A trained chaplain is able to meet this need, because he has time to de-

vote to the formation and guidance of study groups rooted in the initiative of the soldiers themselves. He starts with the interests of soldiers or sailors themselves, as he shares them in barracks, on shipboard, in the company streets, on furloughs and leaves, in the chapel, recreational hall, and post exchange, on maneuvers, around projects of work, in distant lands. From these experiences, he and the group can work back through the religious culture in the Bible and the history of the Christian Church, to discover those eternal values which alone can serve as landmarks for successful living.

Prophet in Uniform

This means that the chaplain is actually a "prophet" in uniform. As such, his role is an ambitious one, for in it he seeks to declare: "Thus saith the Lord." He is confronted with the difficult task of helping men distinguish between man's judgment and God's. In the Army or Navy, authority and self-esteem are important. There is a pyramiding of command from the highest general or admiral down to the lowest private or sailor. Thus men, attempting to reassure themselves under constant criticism of their abilities or personal worth, are often in a regrettable position. Some tend to have an exaggerated idea of their own importance. Others, borne down by the braid or brass of their superiors, tend to underrate themselves. The only safe way for both groups is to realize that we all are under orders from God, and that it behooves us to discern his judgment in the affairs and events of history. The chaplain can help toward this end by properly relating morale to the spiritual life, and by removing the veil from the eyes of soldiers and sailors, so that they may see sin in terms of selfishness, self-centeredness, and intolerance.

One of the chaplain's tasks as a prophet is to maintain morale. That I get back to civilian life . . ." is a overused word really means adjustment of the wishes and attitudes of each man to the combined purpose of the group. From the soldier's or sailor's viewpoint, this means that the military should cater to his every whim and fancy to keep him contented. Military life is an uncomfortable interim, he says, a time of unnatural values, a bad dream, a vacation from the regular business of living. "When familiar saying as the soldier excuses his inertia and lack of purposefulness. On the other hand, morale to the military leader may mean the condoning of practices such as drinking, gambling, and sexual laxity on the ground that such compromise keeps men contented enough to fight. In both cases the chaplain, as a prophet, faces an insidious force which defeats personality and encourages selfishness. As his program helps to lead men from such selfishness into broader Christian concern for all humanity, he has related their partial human experience to the righteousness of Almighty God.

Representing the Church, Serving

The function of the priest, quite familiar to the civilian minister, has certain uniqueness in the chaplaincy. In the first place, chaplains themselves are from varied religious denominations, holding to divergent theological opinions and different forms of service and ritual. The officers and men they serve, too, represent all forms of faith and hold every possible religious view. Putting the variety of leader-

ship together with the variety of need is no small chore. The task is not simplified as the services of chaplains are frequently required for weddings, funerals, baptisms, devotional services with the sick, and final rites for the dying. Being the servant of God for all, the chaplain can hold no narrow sectarian spirit. The impression he conveys of the universal meaning and attractiveness of worship can often win men who have never had the privilege of devout times and stable churches.

Further, the chaplain is in a strategic position to help men attain a true idea of prayer as a constant life practice. Any idea that prayer goes beyond mere petition and intercession is often as strange to the military as to the average civilian. For instance, thanksgiving as an expression of gratitude may be forgotten in great stress and strain. Shortly after a successful military push I was called upon to conduct a memorial service for several members of a balloon barrage unit. The entire battery participated in the service. I felt I knew what was in the minds of these young men as they looked out over the smoking evidence of misery and destruction on that battlefield, as they were struck too by the loss of comrades who had fallen. As I entered into the spirit of worship with this group, I began with prayer utterances of thanksgiving. This was not an easy thing to do, because in the minds of many there lurked the haunting question, "Thank God for *what?*" But it seemed to be meaningful, and it was appreciated by the men. Life's great crises may be met, thus, with thanks on our lips—a profound truth to get across to military men.

A third priestly function may be fulfilled by the chaplain in helping men understand the true significance of Christian festivals, Christmas and Easter. He reaches a large number in religious services at these seasons because homesickness and mental depression among young men usually come to a climax then. Thus, some of them, in a sober frame of mind, may be impressed for the first time with the religious meaning behind these secular celebrations which they always took for granted at home.

Most important of all, Holy Communion may become significant for military personnel through the leadership of the chaplain. He may even dwell upon the fact that mere good intention is not enough, pointing out that men must be sincerely unscathed by worldly sins before they may properly come to the Lord's Table. He need accept no insincere soul to commune. But he may make it clear that the rite is symbol of an unbroken and an unbreakable world fellowship of Christians.

Thus, as counselor, prophet, and priest, the chaplain has a rather unique opportunity for Christian service, by virtue of the special conditions of military life, and the necessity that he serve the needs of all the men in the command to which he is assigned.

The Requirements

What qualifications should he have for appointment as a military chaplain? The government, for both Army and Navy, makes requirements of a very definite sort, which may change from time to time. In general outline, here are the qualifications for either branch of service:

An applicant must be a citizen between (approximately, to cover the various services) twenty-three and

forty-four years of age. He must be regularly ordained and accredited by a denomination which holds a quota of chaplain appointments. As to education, he must be a graduate of both four-year college and three-year theological seminary courses. Army chaplains traditionally have been required to serve three years in pastoral work before appointment; in the Navy, men may be commissioned upon graduation from seminary. Rather rigid physical examination is, of course, mandatory for all applicants. Prospective candidates should write for information to the War or Navy Departments in Washington whence bulletins with complete information are available. In addition, they may well be in contact with the committee or individual official of their own denomination charged with accrediting and endorsement.

Beyond these regulatory requirements, the effective chaplain must assuredly provide qualifications of a deeper personal nature without which he will be unsuccessful. In addition to such traits as conscientiousness, judgment, initiative, leadership, intelligence, force, and a cooperative spirit, he must have some special refinement of soul for this task. This Christian grace results only from inner personal discipline. For what the chaplain does must be measured, in the long run, in terms of what he is. Military men, often a good deal more realistic and critical than an average congregation, can spot unreality rather quickly and genuineness just as quickly.

It is said that "the ministry is the easiest profession to get by in, but the hardest to succeed in." This is abundantly true of the military chaplaincy, which allows a man to expand the horizons of his vocation just about as far as he is prepared to go." This is a glory and a Christian privilege. The military chaplaincy continues to be one way in which men may serve their Lord and their fellowmen with a life's devotion.

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IN A FORTHCOMING ISSUE . . .

WE will present an article by Dr. Samuel Engle Burr, Jr., Chairman of the Department of Education at American University, Washington, D.C. Dr. Burr formerly was a school administrator in West Chester County, New York. Early in the war he pioneered in establishing the work of psychologists in the armed forces.

It is believed that his article will contain much of interest to readers of THE CHAPLAIN.

What's Wrong with the Profit Motive?

By Frank M. Lowe, Jr.

(*Minister, The Mission, San Diego, California*)

Dr. Lowe studied at the ansas City School of Law from 10 to 1912 and the Bible Col- ge of Missouri, 1916-19. He ceived the B.S. in Education om the University of Missouri 1919, the A.M. from Harvard 1921, and the Ph.D. from olumbia in 1923.

In 1919 Dr. Lowe was or- ined to the ministry of the isciples of Christ, and during raduate study days served as ssociate pastor of Central Chris- an Church in New York City 1922-23. He was pastor of First Church in exico, Mo., from 1923 to 1929; of Central hurch, Wichita, Kansas, 1929-34; and Cen- al Church, San Diego, Calif., 1934-39.

During World War II Dr. Lowe was Chief the Civilian Defense Chaplain Corps in an Diego and originated nonsectarian com- unity worship services there which have nce become permanent. He also founded e National Christian Institute of American eadership in 1939 and has been the director nce that date. He has been a radio speaker, ews commentator, and conductor of religious rograms regularly since 1935. In addition being director of the San Diego YMCA and resident of the Kiwanis Club and active in ther public affairs, he is author of the fol- wing books: *The Passion Play*, 1910; *Reli- ous Vocations*, 1921; *Pastorate Among Dis- iples of Christ*, 1923; *Preacher by Proxy*, 934; *A Warrior Lawyer* (*The Life of Frank . Lowe*), 1942; and *Royal Highway of rayer*, 1944.

Recently Dr. Lowe made a presentation to alboa Park of a set of chimes commemorat- g the peace of September 2, 1945, and given honor of his mother.

ON this point men disagree, even Christians, as to the teaching of esus. A recent denominational conference was reported as having resolved against the profit motive in no uncertain terms, although the action followed heated debate and resulted in later challenge by members of the group, both clergy and laity.

Such an issue arises, no doubt, from confusing profit with greed. None, surely, could misunderstand the clear teaching of the Gospel as to the need for unselfish, altruistic consecration of self and substance. That this Christian ideal is entirely incompatible with a normal profit motive is, however, difficult to prove.

Most assuredly it is more blessed to give than to receive, but receiving is also blessed; and the laborer is still worthy of his hire. Greed and profit are not synonyms. Greed is beyond the pale of religious respectability; but an open-minded study of Scripture indicates that the desire for profit is not only tolerated by our Master but that often His appeal seems based upon it.

Jesus calls forth the finest in human nature. His transforming power ennobles every impulse, including the profit motive, which, however, is not thereby so much eliminated as elevated. "What shall it profit a man if he gain the whole world and lose his own soul?" These words of Jesus un-

deniably mean that it is more profitable to save one's soul than to possess the world. Thus, according to Christ, even salvation is to be measured in terms of profit. Should today's social agitators try to be wiser or better than the Lord?

Religious leaders may well hesitate before meddling with this universal, divinely acknowledged motivation. An attack upon the profit motive is an attack upon individual initiative, upon free enterprise, and upon all that American way of life which we call democracy. Particularly in the present world situation, such a negative attitude is not only theologically inconsistent but politically unpatriotic, especially on the part of the Church, which as much as any institution prospers under our system.

Profit is as fundamental to man as gravity to nature. As the walls of the church are subject to the one, so are its members to the other. Much of the challenge of Christ, Himself, finds expression in terms of the profit principle—spiritualized, it is true—but profit motive all the same. As the law of self-preservation is imbedded in human nature, so is the promise of its fulfilment imbedded in the Christian Gospel.

Take, for example, the Beatitudes. How is the word *blessed* to be understood if not as a state of satisfaction the achievement of which is of great value? What greater profit could be promised the meek than the inheritance of the earth? Those who may disapprove the holding out of an inducement to goodness must explain these words: "Rejoice and be exceeding glad: for great is your reward in heaven."

From the first the apostles were offered promotion. "Come, follow me," said Jesus, "and I will make you fishers of men." What common clay they were, these plain people whom Christ chose; and what a shockingly practical attitude they were later to take touching their own sacrifice:

"We have left all and followed thee!" they complained. Yet this apparently most provocative of opportunities for a divine rebuke was utilized by our Saviour for this astounding promise:

"Everyone that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, now in this time . . . and in the world to come eternal life."

Another convincing approval of the profit incentive is the parable of the talents, and especially its sequel: "To him that hath shall be given," explained the great Teacher. "Thou hast been faithful over a few things. I will set thee over many things. Enter thou into the joy of thy Lord."

When the apostles disputed among themselves as to which should have the chief places, far from stifling their ambition, the Master offered them the only sure secret for the greatest gain: "If any man among you would be great, let him become the servant of all; for whosoever shall humble himself shall be exalted."

By promising that those who seek first the Kingdom of God shall have "all these other things" added unto them, Jesus made it clear that divine generosity supplies every human satisfaction. This plain design, woven into the pattern of Christianity, culminates in the majestic finality of the Last Judgment, with its certainty of rewards and punishments. Indeed, the profit motive must be divinely planted in the human breast because its legiti-

ate use is divinely approved by the ord of Life.

In spite of its possible exaggeration d misuse, the desire for profit, of e kind or another, seems fundaentally legitimate; and the Gospel esents itself to mankind as the most ofitable of all propositions. Profitable is from every point of view, maial, intellectual, spiritual; and in ery area its keynote of prosperity productivity and cooperation.

Christianity teaches that the more give the more we gain. This is true cause the more we share the more ere is for all, including ourselves; hereas the more we withhold the ss there is for all, including ourlves. None may be paid off in kind, und for pound; but any given quany of self-investment in service, of hatever kind, will be compensated r by an equivalent quality of satisction. The more we give the better e get, as well as become.

Rotary's famous slogan, "He profits ost who serves best," is sound relion. When both management and en have learned completely to prace it, industrial strife in this coun will give way to an undreamed of rtnership of prosperity for all.

Yes, Christ approves the profit moe, but He improves its objective. inspires man at his best to do his st for the best possible reward. Said minister who had just received a w appointment: "I assured the perintendent I had no objection to change, provided, naturally, that my uities' were protected." "Equities," explained, referred to comparable portunity in terms of location, mbership, and potential field for owth, as well as salary . . . profit motive, proper and praiseworthy, on the part of a sincere and spirited servant of the Lord. Only a slothful servant would seek less!

The most other-worldly, saintlike motives which ever impelled priest or prophet in his holy calling sprang, consciously or unconsciously, from a desire for spiritual attainment, which is just another term for profit. For human conduct there is no other dependable basis. Synthetic and unreliable is any other imagined motivation. None other is consistent with the dynamic, heaven-sent urge for human progress.

During the annual period of daylight saving, American watches differ widely in the time they keep. Although reset to different standards of time, all alike, however, are driven by a similar unchanged mainspring. So it is perpetually with man in all ages and seasons. One is a saint, another a sinner; one a painter, another a preacher. The busy hands of each are set at widely differing tasks; but all alike are motivated by one mainspring.

With some it is pay by the day, or fame or fortune. With others it may be the unsearchable riches of Christ, or the anticipated dwelling forever in the House of Many Mansions. For one of the most unimpeachable of Christians it was ". . . the crown of righteousness . . ." To God's goal of human brotherhood all men should dedicate themselves, not just for the world's sake, but also for their own sakes. Without God there is everything to lose; but with God, man, individually and collectively, here and hereafter, has everything to gain.

The Air's Oldest Pulpit

IN 1923, radio was still in its crystal-set infancy. Religion on the radio was virtually unknown. But Dr. S. Parkes Cadman of Brooklyn felt strongly that a half-hour of air time should be set aside each Sunday to bring religion to stay-at-homes and churchgoers alike. He broached his new idea to executives at the newborn New York radio station WEAF (now WBNC). A Congregationalist, he assured the station that the program would be undenominational—under the auspices of the Federal Council of Churches. With some misgivings, officials of WEAF agreed to donate the air time and try out Dr. Cadman's novel idea.

On May 3, 1923, Dr. Cadman made the first broadcast of a program called the National Radio Pulpit. "Today I speak in the spiritual interest of the people of every race and creed," he said. "I will not talk to you of sectarian things, either now or in later broadcasts. Rather I will try to bring to you the great central truths of religious life."

Although at first some listeners grumbled at radio "posing as a church," the religious broadcast of sermon and prayer soon drew a steady audience. Since then, the National Radio Pulpit has brought spiritual comfort without sectarian tags to millions of listeners. It is the oldest show of any kind on the air today. On October 5, 1947, the program began its 26th season —coast-to-coast over 75 NBC stations (Sundays, 10-10:30 a.m. EST).

Since Dr. Cadman's death in 1936, Dr. Ralph W. Sockman, Methodist pastor of Christ Church in New York, has conducted the National Radio Pulpit. The 58-year-old minister—who last April celebrated his 30th anniversary as pastor of his church—feels just as strongly as his predecessor about the value of religious radio: "Radio does not compete with church attendance. Radio nourishes religion, for religion is like an art; the more you have, the more you want."

AIR-WAVES PASTOR: Dr. Sockman has proof of his theories from his audience's letters. Each month some 30,000 listeners write in asking for copies of his sermons or thanking him for spiritual help received. Last January one broadcast on The Lord's Prayer drew 18,000 letters and had to be repeated in May.

Although no plea for money is made on the air, many letters contain small offerings. This money helps defray mailing expenses on sermons and production costs—which are relatively low, as both NBC and Dr. Sockman contribute their time.

—By special permission of Newsweek

—*Far East Stars and Stripes*

Sermonette

By Chaplain Harry C. Fraser

(*Eighth Army Chaplain, Yokohama, Japan*)

FOR God has not given us the spirit of fear; t of power and of love l of a sound mind."

We have been passing rough days when we have eded all the resources we uld find that would as- t us in creating and eping mental health. We ve seen economic break- wn and poverty and nger all about us. The mental, moral l emotional strain of war has been rific. So we read eagerly this mes- e of Paul to Timothy. If religion offer this, we must make a larger of religion. And does this not sug- t to us that it never has been easy attain a sound mind?

We moderns have a way of pitying selves in this regard. We insist our llization is so complicated that the ss breaks down the balance of y. Insanity is increasing. The in of modern life is overwhelming. ut just a minute. What about the r side of the picture? What about freedom from ancient fears and erstitions that plagued those older erations? Mysterious diseases that x off in a single year a large part England's population. Cure im- ible. Cause unknown. Or the belief emons that unsettled the sanity of t groups of our early ancestors. Or paralyzing fear of hell, of not so y generations ago. Or the dread of torture for heresy and witchcraft.

I am led to believe that never in the history of mankind was it easier to achieve a sound mind than today. Nor was the need ever greater. So, when Paul tells us of the contribution that his religion made to healthy-mindedness, he talks our language and touches our need where it is great. He faced the contentious ingratitude of his followers. The limitations of his health were bitter to the active-minded Paul. He was brutally treated by his enemies. He endured poverty. He skirted the edge of destitution too close for comfort all his Christian life. At last, after a long imprisonment, he faced martyrdom. Yet through it all, his morals were high and his soul unspoiled. He could say with sincerity, "I have finished the course, I have kept the faith."

This healthy-minded man had something that we need, all of us. Paul's Christian experience pulled his life together and integrated it. It saved him from a split, scattered, aimless existence. It gave him direction, guidance, unity and discipline that made life worth living, put purpose in it and altogether made him healthy-minded. If Christian faith can do that for a man, perhaps we had better look into it a bit more closely.

● TEXT: *He that sent me is with me—the Father hath not left me alone*—John 8:29

This Final Assurance

By JOSEPH R. SIZOO

(President, New Brunswick Theological Seminary, New Jersey)

Dr. Sizoo was born in the Netherlands and came to this country at the age of seven. He earned the A.B. degree from Hope College in Holland, Mich., in 1907 and the A.M. in 1910, in which year he also received the B.D. from New Brunswick Theological Seminary. The D.D. was awarded him by Hope College in 1925 and by Rutgers University in 1930; the Litt.D. by Hastings College, Nebraska, in 1932. He also did postgraduate work at Columbia.

After his ordination to the ministry of the Reformed Church in America in 1910, Dr. Sizoo served for a year as a missionary in South India. From 1911 to 1917 he was minister of the First Church in Walden, N. Y.; from 1917 to 1924, of the Second Church, Somerville, N. J.; from 1924 to 1936, of the New York Avenue Presbyterian Church in Washington, D. C.; until early in 1947, of the St. Nicholas Collegiate Church in New York City. The sermon which follows was preached on the last Sunday of his pastorate there.

In World War I he was an Army chaplain and saw overseas service. Other special work was that of minister of the American Church at the Hague in the summer of 1923.

Dr. Sizoo is the author of *Abraham Lincoln—A Heritage and a Hope, William Jennings Bryan, Where Abraham Lincoln Went to Church, The Kingdom Cometh, The Faiths of the World and Our Faith.*

THIS is the last sermon I will preach as Minister of this historic Church. It is also, perhaps, the last sermon I shall ever preach as Minister of a parish Church. It marks the end of a long road I have traveled for a long time. There is, therefore, for me, a solemnity about this hour which no one here can possibly understand. What shall I preach about and what shall be my last sermon. If through the years I have failed as a teacher, it is too late to begin now. If in my ministry here I have failed in exhortation there is no time left for that in this closing hour. What I would like to do is this: I will open the doors of my life and let you see by what I have lived through the years. I want to stand before you for the last time and bear witness to certain affirmations and convictions which have sustained me in my ministry. I do have convictions. My religion may be very simple, but it goes deep. I do not take my calling lightly. There are certain affirmations by which I have lived, and with which I have worked.

We all need sustaining forces. Life needs the undergirding of certain deep convictions which no storm can beat down and no darkness can dim. The tragedy of today is that people have no lee shore to which they can go in storms. Just before the war someone came to see me. His whole life had tumbled in. The war had come in Europe and he had lost everything: his home, his business and all his possessions. He had just been able to escape with what he could carry. Then with his family he had to begin life all over again. But the one thing which he wanted most was a philosophy by which he could rebuild his shattered life and dreams. Wistfully he was searching for God without calling it by that name. That is the cry of all people everywhere. It lies at the basis of contemporary wistfulness.

Now there are many sustaining

ces in life. You do not have to live g or travel far to know that many es we are sustained by friendship. re than one has lived bravely and complainingly because he wanted remain true to the end to some nd who believed in him and trusted n. When Elizabeth Barrett Brown- was asked what was the secret of life, she simply replied, "I had a nd." When things get out of hand l life tumbles in, when hope no ger sees a star, when the lights go and the lamps of reason flicker, en it is touch and go, then to have r you someone who clasps your nd, saying, "I still believe in you, I l trust you," is to experience some- ng than which there is nothing finer s side the gates of paradise. What enediction friendships are! I have l my share of them here and I will er cease to be grateful for them.

We are often sustained by health. ere are fortunate people who never w what it is to be weary. They er suffer from fatigue. There are xhaustible resources of physical rgy and reserves of wellbeing ich seem never to run out. They e the physical strength to meet any erience and to endure any diffi- ty. That, too, is a precious gift of l which oftentimes we do not ap- ciate until we lose it for a while.

here are those who are sustained material security. They never know anxiety of, what shall we eat, or at shall we drink, or wherewithal ll we be clothed? It is a simple fact t nine-tenths of the lives of nine- hs of the people in the world turn making a living. It is grim business to eke out an existence. There are unate people for whom that prob- has been solved and who are in- endent and secure. This very se- curity releases them from many anxieties and cares. It gives them peace and serenity.

Sometimes we are sustained by the community. We feel ourselves part of a group or a company who travel the same road, who have the same interest and who live by the same pattern. We have a sense of belonging; we are part of a movement or community. That, too, is a sustaining power. One day not long ago I talked to a soldier who had endured the agonizing experience of standing in a foxhole on Guadalcanal three days and three nights exposed to enemy fire, always cut off from his own troops and with his own rations exhausted. I asked him what it was that kept him going. He told me he kept thinking of those back home in the States who wanted to be free. He knew they were pulling for him and wanted him to stand bravely and strong. It was a source of inestimable strength to him to be a part of the aspirations and hopes of a great nation. He was determined he would not let them down. So all of us, in one way or another, at one time or another, are sustained by the sense of belonging to a community.

But these sustaining forces are never enough. There are times when friends fail, when health slips through our fingers, when our securities turn to ashes and when the community seems to walk out on us. The person who is only sustained by these forces which I have enumerated will find that life bowls him over at times. All these have their place, but they are not sufficient. A person may lack health, have no deep friendships, know nothing of material security, walk alone, and still meet life bravely and bouyantly. The sustaining forces which are on the surface are never enough. What

life needs most is the sustaining of inner resources. I want to bear witness to those inner resources which never fail and by which one can meet the world bravely and without frustration. I have found it for myself in this sentence with which I began. It is the golden text of my life. Years ago in a day of uncertainty and disillusionment, when my whole life seemed to be overwhelmed by forces beyond my control, one morning quite casually I opened my New Testament and my eyes fell upon this sentence, "He that sent me is with me—the Father hath not left me alone." My life has never been the same since that hour. Everything for me has been forever different after that. I suppose that not a day has passed that I have not repeated it to myself. Many have come to me for counselling during these years and I have always sent them away with this sustaining sentence. There are some here today who have reason to know that sentence. Ever since that hour when my eyes fell upon it I have found in it my peace and strength. To me it is the very essence of religion. It lies at the rock bottom of everything that makes life worth living. Why is that, you ask?

I. Because I became convinced that upon every life there rests a sense of divine mission. Through every episode and incident there runs some divine and eternal purpose. We are sent into this world. When Napoleon placed on the finger of Empress Josephine the wedding ring he had engraved in it just two simple words: "To destiny." Well, around every life there runs this band of mission. You may meet each morning and each experience with the conviction, "He sent me."

The first lesson of life is to find what that mission is. We have a strange way of rushing into life without askin first what place we are meant to fill. is so easy to tumble headlong int something that is nearest at hand, bu for which you may not be fitted. On of the perils of today is that we neve take time to find out what we ar fitted for. There are so many hal failures and so many frustrations be cause people have not taken the tim to inquire what God's purpose fo them is. But whatever may be th purpose, it is well to know that li has a mission. We are here to pla some role and to fulfill some specif task. We are not bits of flotsam o jetsam, carried by the tides upon th shores of a relentless fate. The ver fact that you live implies you have mission. Humanity is as a diamon the individual is a facet on the di mond. It is your business to refle something of the light and add glor to the whole.

The mission upon which you a sent may not always be pleasant. is quite possible to imagine ourselv at times in much more agreeable se tings. It is not easy to fulfill one's mi sion. At times one is compelled to c out in rebellion against some dut Even Jesus shrank from His difficu mission when He cried in the garde "Let this cup pass away." It is n always an easy mission upon whi life is sent. But you cannot walk o on life simply because it is difficu God did not send us into this wor to debate our mission, but to fulfill "No man having put his hand to t plow and looketh back is fit for t kingdom of God." You recall that d when Jesus told Peter what would his mission. It happened on the da of that day on the shores of Galil This is what Jesus said: "When th wast young, thou girdest thyself, a

edst whither thou wouldst; but
n thou shall be old thou shalt
h forth thy hands and another
gird thee, and carry thee whither
wouldst not." That statement
ned Peter. He had not counted
it. He did not want to say no,
neither was he prepared to say,
So he tried to evade the issue by
g, "Lord, and what shall this
do?" As if to say, "If this is to be
lot, what shall be the lot of this
disciple?" It is always so much
r to debate another's agreeable
ion than to carry one's own cross.
yet, you will never know joy or
e or strength until you live with
sense of mission, wherever it may
whatever it may require.

ave learned long since that to be
to one's duty as God gives one
to see it, brings one, in spite of
ything, strange peace. It emanci-
s you from fear and from frustra-
The person who lives with an
r sense of mission is never im-
nt, never petulant, never embit-
d. There is no such thing as defeat
ilure possible on that basis. You
not responsible for the conse-
ces of your mission; you are only
onsible for fulfilling it. The as-
nce that God has sent you will
iron in your blood and fire the
s of faith. It is so that I have
rded my ministry here.

actly eleven years ago tomorrow
one sat down with me in my
in Washington to make a final
for my coming here. I was
ght face to face with a great de-
. If you should ask me, why did
come, my answer would be very
le. Because the finger of God
ed in this direction. I believed
and I believe now, that God
t me to be here. I have never regretted that decision. If I had my life to live over again I would make the same decision. One will never know peace except in the doing of the will of God. It is a great thing so to live that every morning you may go out into the world with the conviction that you have been sent on some divine errand. We are not held responsible for the conclusions of that mission, but we are held responsible for fulfilling that mission.

II. It taught me that life is sustained also by a sense of divine presence. "He that sent me is with me—the Father hath not left me alone." When you put your foot upon the road you do not go it alone; He travels with you. When life tumbles out of nowhere into somewhere and begins its long pilgrimage through the earth, God does not bow Himself out of it. On the shores of every lake and sea there are boats and scows which have been abandoned and left like gaunt skeletons buried in the sand. But on the shores of eternity there are no abandoned lives. The Almighty does not launch our little boats and then set us adrift in a cruel sea. The unwearying Shepherd always goes before and leads His flock. There is no depth so deep, no height so inaccessible and no distance so great which escapes His notice. The Psalmist was right, "Though I make my bed in hell, even there Thou art with me." When night closes in and the world tumbles apart, when things get out of hand, when all the lights fail and no friend is near, then there is a voice which sounds like the far-off waterfalls, saying, "Lo, I am with you alway."

You may put this down as a profound assurance that nothing shall separate us from the love of God that is in Christ Jesus. He is able to keep

that which we have committed unto Him against that day. There are relentless and cruel forces which play upon our lives. Circumstances force themselves upon us for which we are not responsible and over which we have no control. Sooner or later experiences like that come to every human life. In an hour like that it is so easy to suppose that we are alone. The classic illustration of all that is Elijah sitting under a Juniper tree lifting the bitter wail, "I, even I, only, am left, and they seek to take away my life." There is a good deal of that in the world today. One often comes upon this horticultural lamentation and it leads to such fear, disillusionment and frustration. It embitters life and poisons the very roots of our being. Faith flickers like some smoking lamp. The universe has become meaningless. However grim that experience may be, there is no place for any such philosophy in the Christian religion. Upon whatever errand we may be sent, we always have the unfaltering presence of an unfaltering God.

How can you say you are alone when the centuries fight for you, when eternity is on your side, and when you are in the keeping of a God who holds you with a love that will not let you go? As surely as the spirit of God brooded over the troubled waters of creation until order came out of chaos, and as surely as Christ walked down the road of Emmaus with the bewildered pilgrims, so surely does His presence go with us. We worship a God who is too good to forget us and too great to let us drift. In every experience, however blistering, and in every hour, however dark, you may say, "I am not alone."

With these two convictions I hav lived. I began my ministry with the and I close my ministry with the I have never been so sure of them a at this very moment. There is such thing as a divine mission and also divine presence. Whatever else yo may recall of my ministry during the unforgettable years, if somehow, som where, someone has come to face li with these two convictions, then m ministry shall not have been in vain

These two convictions did n originate with me. I did not thin them up. These words were spok by our Lord Himself. Jesus gave the to the world and bore witness to the in His own life. I leave you, therefo facing Him, in whom my minist began and in whom it ends. Ov the broken waves of the sea of l comes the golden glow: "Follow m Lo, I am with you always." He w not fail us if we do not fail Him.

Play Your Part

"In every enterprise of life so must lead and some must follow; so plan and some toil; some are mast and some are servants; some are arc tects, while others are builders. H does it greatly matter whether you a leader or follower, an architect o builder, so long as you do the wo cut out for you, or fulfill the obli tions to life to which God has cal you? It is not what you do, but w you made of yourself that is import God does not judge you by how m you are to the top of the mount but by the direction in which you climbing."

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RECOMMENDED READING

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Book Reviews
By The Editor

Invitation to Worship

This is not a new book, but like Chain 1942 model cars, proves more stable and powerful than some current models. In the hour of crumbling faiths, when individuals throughout the world cry out with Voltaire that men are

"tormented atoms in a bed of mud,
devoured by death, a mockery of fate. . . .
this world, this theater of pride and wrong,
swarms with sick fools who talk of happiness,"

this series of five-minute chapel talks offers relevant spiritual guidance of superior precision and beauty.

Dr. Willard L. Sperry, Chairman of the Board of Preachers to Harvard University, who wrote the introduction, recalls that the author's guidance of a session of the summer school on the Harvard campus "rallied to the regular morning prayers at that time a larger and more loyal congregation than had been common at those services over many years."

Writing on the text Romans 6:19- with respect to removing evil, Dr. Sid says:

"Men and women of the ages have been responded to the highest good they knew and have used their intellectual and material goods in removing evil. Socrates, Plato, Aristotle, and Kant have elevated man with their great philosophical ideas. Bach, Beethoven, Mendelssohn, and Handel have inspired men by their great musical productions. Da Vinci, Michelangelo, and Hunt have given men of all walks of life an appreciation of beauty. Shakespeare, Browning, Milton, and Tennyson have enriched men's lives with their poetic expressions of truth. Moses, Hosea, Isaiah, and Paul have fed men with the spiritual bread of Life. Pasteur, Jenner, and Long have performed modern medical miracles to relieve human suffering. Such men made use of their powers to work and to wait as they strove to remove evil from the world. It should be remembered that Jane Addams did not deal in idle sentiment concerning the slums—she built Hull House; Booker T. Washington had no 'wailing wall' for his ignorant Negro brothers—he founded Tuskegee Institute. Nor have the great philanthropists simply felt sorry for unfortunate people—they have ministered to the poor, built great educational institutions, and given the means to carry healing to almost every portion of the world. A man has a right to pray, 'Thy will be done,' when he has consecrated his own powers to the end of human righteousness and happiness.

"Finally, Jesus revealed that we must rely upon the grace of God. Although man can remove evils, God forgives sins. It is by the grace of God, made understandable in Jesus, that men are freed from the pressure of a sense of guilt, assured of eternal security, and given a new lease on life here and now. Jesus never hesitated

to say, 'Thy sins be forgiven thee.' The Christ himself stands at the very center of the meaning of life."

Invitation to Worship, by A. C. Reid. (Abingdon-Cokesbury Press, New York and Nashville, $1.50.)

Together

(Annals of an Army Wife)

Here is a story which first of all is saturated with details of human interest and at the same time spiced with a fine thread of humor which holds the reader throughout. The following is a typical instance:

"As his car drove in, George and I, in army fatigue coveralls, were on ladders painting the trim of the house, George high up; a bucket swung in true painter's style on one of the rounds of the ladder. As he turned to see who had invaded our privacy, a stream of green paint was trickling down his forehead and had about reached his nose. This gave him a most peculiar look. General Arnold's chauffeur, an old Army Sergeant, glanced at George, then turned away in embarrassment. Arnold was immaculate in his summer uniform.

"We both greeted him with joy and at once asked eagerly, 'Did you bring your work clothes?'

"'I most certainly did, and will be down at once,' he answered.

"While he was upstairs, I said to George, 'Put him to work in the rose garden when he comes down.' But my husband's mind was on vegetables—he made no reply. I saw him get the long-handled pitchfork out of the tool house.

"When General Arnold reappeared in what scarcely looked like work clothes to us—white shirt and white trousers—I disappeared to don a more respectable garb. A little later as I was dressing I looked out of my wi dow over the rose garden, but Gene Arnold was nowhere in sight. A drea ful thought struck me, and as soon I could finish dressing I hurried dov and asked George what he had do with the General.

"'He is getting a good work-ou said George succinctly.

"I did not wait for more but know ing only too well where to find hi hurried to the back of the garde There knee-deep in the center of t compost heap was the Commander the United States Air Forces, pai fully, laboriously turning it over a over with the long-handled fork, a only stopping now and then to wi away the perspiration which w streaming down his face. His whi shirt and trousers were now a sig to behold.

"This compost heap was the pri of George's heart. Whenever he re of anything that was good mater for compost, in it went. By now comprised about everything known man.

"As I came up General Arno called: 'What has George got in her The stuff is as heavy as lead. Harde work that I ever did in my life, bu have it about done.'

"'George ought to be ashamed himself!' I said. 'Please come out there.'

"'Not until I have finished,' he a swered. And finish he did. He was t best sport I ever saw."

But it is much more than this. It a picture of composite America fr a choicely rare viewpoint, searchi thorough, and sincere, and will u questionably provide historical sour material for many decades, possib centuries. To quote again:

"Then came the announcemer

e President of the United States America announces the successful ing on the African Coast of an erican Expeditionary Force. This ur Second Front.' . . .

The successful landing of the ted States Army in Africa [Nov.,] released the American people a state of uncertainty and dread lifted them into an ecstasy of mism—to such an extent that my band was greatly worried. The e front had been keyed up to a e of production that confounded enemies and he feared a let- n would be the natural reaction to first success on the Western Front. s would have been fatal.

Often, in those days, you would r people say, on the street and in lic places, 'It took the Yanks to do 'We will have the war won by ng,' and so forth. To combat this r-confidence, posters were printed sent to all production centers. . . .

Also there was much indiscreet ing by family and friends of se in the Service. They did not ize the danger to which they were osing those whom they would most h to protect. . . .

It was difficult indeed for our ce-loving nation so used to free- n of speech, to guard its tongue. . . .

On the cover of one of the maga- es appeared a particularly grim ure of General Marshall; under it cut line: 'Army Marshall. No other eral ever faced the problem of rations on six fronts . . .'"

h this day when military men have much to do with world leadership when at the same time certain ple question the qualifications of se men, this book, perhaps uncon- usly, gives us a realistic view on ch to base our thinking. It is a story, a natural story which moves with the rhythm of scientific objectivity rather than with the beat of overwhelming emotion. It is a tribute to the soldier and the citizen. As a study in social change it will prove invaluable.

The book contains two appendices: the first, an official biographical sketch of General of the Army George C. Marshall; the second, an album of official and semi-official Marshall photographs and selected from the author's collection.

For the clergyman both in and out of uniform it will serve as a searchlight in the efforts to achieve a comprehensive interpretation of our times.

Together (*Annals of an Army Wife*), by Katherine Tupper Marshall. (Tupper and Love, Inc., New York and Atlanta, $3.50.)

Primer for Protestants

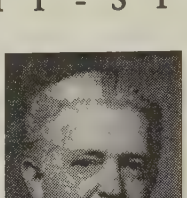
Because he works constantly among those of various types of Christian background, this book is recommended for the chaplain even more than for his professional brother in a civilian congregation. Then too members of the armed services as well as others frequently make inquiries along this line as they struggle to orient themselves in relation to other Christians.

The unpretentious title as well as the brevity (150 pages) should not lead one to imagine that this is not a searching and comprehensive treatise. As the chapter heads will indicate this study brings one from the evangelical beginnings of Christianity in the patristic age through the reformation period and into the sociological, ethical and political milieu of today.

Primer for Protestants, by James Hastings Nichols. (Association Press, New York, $1.00.)

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"



By Dr. Paul Scherer

When the Need Is Felt

Several years ago I glanced through William Saroyan's book, *The Human Comedy,* and then saw a motion picture of it. The bare artistry of that picture now and then brings tears to one's eyes. There's one scene in a railroad car full of soldiers, as it swings across country to some port of embarkation. One of the lads who isn't destined to come back is playing haphazard melodies on his accordion when a tough top-sergeant says to him, "Son, I don't want you or the boys to laugh at me, but I sure wish you'd play that song I used to sing in the Methodist choir back home, about Leaning on the Everlasting Arms." Marcus strikes into it. The sergeant hums it at first, then begins singing as one by one he recalls the words. A young corporal turns from the window and listens, then gets up and saunters along the aisle. Four privates leave a crap game and join in, and finally the whole crowd is at it with all they've got. Do you think it made softies of them, to sing that way about leaning on the everlasting arms? Do you suppose they didn't do anything after that, just quit and let God do it all? That's what some people say happens inevitably whenever we indulge in this particular brand of religious sentiment. Or did they take on a little more—because thos arms were there, under neath? What's your guess

When the Need Is Not Felt

Some may remembe Studdert-Kennedy's poe about the day Jesus cam to Birmingham. The peopl didn't try to hurt him. The only passed him by. The only left him in the rain that drenche him through and through. Until in th last line of it he wept for Calvary Here's the question I'd like to put t you: What were they doing that da in Birmingham that didn't call fo Christ at all? When you've answere that, sit down and go over the thing in your life yesterday that didn't ca for him either. Then, how about your work tomorrow, the office, th shop, the store, the schoolroom, or home? Will that take him, or will all be just your size, not an inch big ger, with no need for God—except forgive you when it's all over for th mistakes you've made. I wonder he can do even that on such terms!

Our Basic Ailment

George Sokolsky sees a good mar things. A long time ago someone aske him for more constructive criticism his column, but he said it was no us not yet. Something would have happen first to this mad human ra that thinks it can solve everything

ughtering its own children; that s on picking out the little problems Hitler and Stalin. There was a e when Mr. Roosevelt was con- ered the Republicans' problem, ile the Democrats were sure that roubles dated back to Mr. Hoover. everybody still missing the big blem: the "utter wantonness of en character." We've got to leave pipe dreams, he goes on, and ovel in the black earth, until we've ied down the horrible structure ve built as an altar of sacrifice, not a God of fair dealing but to bloody al." The rest is "nothing better than rouge and henna on a prostitute." ere's a voice that reminds me of the phets. And I haven't heard *many!* God becomes a conscious necessity he man who has quit underestimat- life. That's one point. This is the er: God becomes a conscious neces- to the man who has begun to ulder his appropriate share of the ponsibility that life is thrusting on of us nowadays as never before.

e Way Through

When Jesus said to his little band disciples, "Without me ye can do thing," he wasn't talking to hear nself talk. He wasn't embroidering thing, or crocheting a fringe und it; he was turning out a use- e piece of homespun. Every one of needs to get this fact down out of realm of theory and put overalls it and set it to work in our world. at's how it is, whether it has our e or not. He knew what we're ng. Most of us haven't even yet got und to behaving as if we were are of it! Listen to us chatter about eprints. Give us an outline of the ure we say. Now it's all right to e an outline of the future, but that's a sort of suburban and peripheral need. We'd better be learning at last what's here in the middle. We'd better be thinking of the things inside of you and me, inside of the British, the Germans, and the Russians and others, that will defeat all our plans without this Christ of God.

Adequacy, Not Frustration

Our sufficiency is of God. Of course you can make such an assertion and do nothing about it but go to bed, leaving it in the realm of pious cant; in which case the words themselves would far better have been left unspoken. Or it can be for you a matter of the profoundest and most immediate concern. As it was with Paul. When he said it, it meant something. There was a plus sign about his life that would have turned the whole thing into an answerless riddle if you tried to leave God out. You couldn't explain him, so to speak, on the fingers of one hand; you had to reach for Eternity and reckon that in if you wanted to account for him at all.

So when the Corinthian Christians, some of them with their tongue in their cheek, asked him what his qualifications were, he said he didn't have many himself; but God had quite a few, and he was leaning pretty heavily on that! It wasn't his own adequacy that impressed him. It was God's. That's why you couldn't intimidate him. You couldn't discourage him very long with the odds you piled up against him. He was on the side that could afford to lose and win by losing! My sufficiency is of God. He made it mean something. Suppose we make it mean something too, and nail it up as he did over that future "because," as someone has said, "we have to spend the rest of our lives in it!"

EDITORIAL

Denominationalism

Perhaps denominationalism in religion is not always as unwholesome as it would seem. That there are diversities of talents and abilities is not an amazing phenomenon in a human world such as ours. Many of the divisions in the church came inadvertently —as a matter of mere fortuitous course —the aspect of selfish or malicious design being utterly absent.

One could liken it to the formation of the States of the United States of America. The people of Wisconsin naturally formed Wisconsin and not Texas. Yet both joined cohesively in the Federal Union.

In America we have many makes of automobiles. It might be more efficient to have but one make—and perchance one grade of gasoline. Yet, because we are a free people we demand various makes and sundry models within makes.

But for all this most of us do not speed down the highway determined to knock off the roadway and perhaps into the gutter every model and make differing from our own. We try to drive according to prevailing traffic regulations and safety rules, leaving the others to go freely on their way to their desired respective destinations.

In this connection there is no question but that Dr. E. Stanley Jones has proven himself a missionary both to Asia and North America in his advocacy of Christian unity. With his comprehensive vision he sees at once the great necessity for unification of Christian forces if an effective showing is to be made against the moral and spiritual decadence of our day. It is what the military leaders also saw as soon as global strategy came in for consideration. We should ponder well and prayerfully what Dr. Jones has said. We should proceed to put into effect the principles which he advocates.

To be sure, there are those who, in addition to the rules of the road and the warning signs, need also the persuasion of the gentleman in uniform with a large star on his coat and a pistol in his belt in order to be brought into general conformance for the common good. And perhaps having but a universal make of car and a single grade of gasoline would not perceptibly change these.

Children and Humaneness

As Americans we allow ourselves to become greatly disturbed over inhumanities in other countries. Sometimes it would appear that we are like the persons to whom Jesus alluded when he said (paraphrasing), there are those who see slivers in the eyes of other people but fail to see the planks before their own eyes.

Not long ago a mother spoke of her nine-year-old son, who because her home was broken had to be sent to a boarding home. The home in question was in one of the so-called progressive states not too far from the nation's capital, where under current social legislation such homes are inspected and licensed.

Upon visiting the home from time to time the mother noted that her little son was losing weight so she finally decided to take him from the home. Once she got him away the little fellow began to talk timidly about his treatment at the home. The mother noted that upon eating certain food

er son suffered severe attacks of digestion and vomiting. It turned t that the woman in charge of this tablishment frightened the children t of eating the more expensive foods, d consequently their diets were rown off balance. The mother is uggling now to relieve the boy's nd of an absorbing fear—the fear of ssible return to a boarding home.

Upon first being released from the me the little lad was in such nervous ndition that he could not describe the fears and horrors. He told his other that all of the children in the me were held in such constant fear at when the parents visited them ey did not dare mention the condi-ns under which they were living.

The mother now has the problem of storing confidence in the little fel-w, since he has developed a suspicion all people. Somehow he imagines—t without some basis in experience that the world is out to *best* him. ly an avalanche of kindness will warp a growing soul so unfortu-tely cramped and twisted.

What war and famine in other coun-es do to children is indeed pitiful, t we should not overlook what ppens during peace and prosperity our own country. Apparently it is ither the economic situation nor e environment which evoke good rsonality traits but something basic, ep within the individual. Some of e old theologians called it the image Christ. Today some might, with ed eyebrows, regard that designa-n as *quaint*. Perhaps it is quaint—much so. We ought to make it *mediate*. Children everywhere need overwhelming amount of compas-nate love.

THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

There is nothing like fun, is there? We need it! We need all the counter-weights we can muster to balance the sad relations of life. God has made sunny spots in the heart.

—HALLIBURTON

✣ ✣ ✣

Age does not depend upon years, but upon temperament and health. Some men are born old, and some never grow so.

✣ ✣ ✣

We can all see God in exceptional things, but it requires the culture of spiritual discipline to see God in every detail.

—OSWALD CHAMBERS

✣ ✣ ✣

Make yourself nests of pleasant thoughts. None of us as yet know, for none of us have been taught in early youth, what fairy places we may build of beautiful thoughts,—proof against all adversity.

—JOHN RUSKIN

✣ ✣ ✣

When the victims of war are sobbing they speak the same language all over the world.

—KARL SPITTELER

✣ ✣ ✣

No person was ever honored for what he received. Honor is the reward of what he gave.

—COOLIDGE

AT YOUR SERVICE

● *Materials and services available to chaplains*

Guide to Bible Reading

Mr. R. C. Tillinghast of the American Tract Society, 21 46th Street, New York City, will provide chaplains, free of charge, with a guide to use with distribution of the Scriptures. The leaflets *Through the Old Testament in Half a Year* and *Through the New Testament in Half a Year,* list daily Bible readings, without comment, arranged in general in the order in which events occurred and the teachings given. They are available in Spanish, Italian and German as well as English and may be had in whatever quantity desired by addressing your request directly to Mr. Tillinghast.

Public Affairs Pamphlets

World Minority Problems, by James G. Leyburn, is pamphlet No. 132 in the series of popular, factual, 20-cent pamphlets issued by the Public Affairs Committee, Inc., non-profit educational organization at 22 East 38th Street, New York 16, New York. Also available at this time is pamphlet No. 133, *Make Your Town Safe,* by Herbert Yahraes.

Bound Volumes

Many readers of The Chaplain have found in the past that issues of an entire year bound together in one volume make a permanent and convenient file available for ready reference as well as an attractive addition to their libraries.

Again we are offering twelve issues of The Chaplain for 1947 bound together in an attractive blue cloth covering for the price of $2.75.

As the number of copies available will be limited, we can *only* accept orders this year until January 25th. You will not be billed until date of shipment.

Former Chaplains

Any information which can be sent us concerning the present addresses of former chaplains will be of great assistance.

Gift Subscriptions

Are you looking for a gift for a friend or a member of your family? One which will be a year-long remembrance? We suggest a gift subscription to the chaplain and the link. Low gift rates are available through January 31, 1948 so hurry your list along, for the time is short. Following is a schedule of gift rates:

The Chaplain, $1.50 per year.
The Link, $1.25 per year.
The Link and The Chaplain (combined rate), $2.50 per year.

Devotional Aids for the Sick

Our supply of the three pamphlets *God and Health, Strength in Our Sickness,* and *A Road to Recovery,* offered in the November chaplain, has been completely exhausted. They may be obtained directly from the Literature Department, Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

TERNATIONAL:

An international conference of doctors as recently held at Chateau de ssey, near Geneva, Switzerland, the rd in a series sponsored by the umenical Institute of the World ouncil of Churches for lay groups, to nsider their work from the Christian ewpoint. Doctors from nine Euro- an countries attended.

The seventh Methodist Ecumenical nference, first to be held in 16 years d originally planned for Oxford, ngland, in 1941, took place recently Springfield, Massachusetts, with 500 legates of 5 continents in attendance. he conference was addressed by out- anding Methodist leaders, who spoke practical Christianity in local and orld-wide spheres, Protestant unity, terfaith and interracial fellowship, d world peace. The new executive mmittee will have Bishop Ivan Lee olt and the Rev. Wilbert F. Howard co-chairmen. An International ethodist Historical Society has been ganized, with Bishop Paul Neff arber as president. The next con- rence is scheduled for Great Britain 1951.

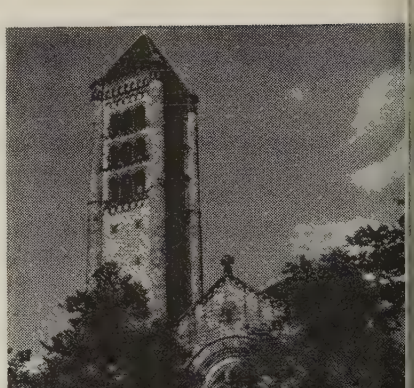
At the service marking the transfer the Baptist World Alliance head- arters to Washington, Dr. C. Oscar hnson, President, the main speaker the program, named relief, evan- lization, and religious freedom as orking objectives of the alliance this ar, stressing relief as the "biggest ing." "Every action taken by Con- gress or the President in this relief crisis," declared Dr. Johnson, "will have the unequivocal support of the great body of Baptists throughout the United States and the world." Among other speakers on the program were Dr. Joseph C. Hazen, Chairman of the General Commission on Chaplains, and Dr. W. H. Jernagin, member of the commission.

President Harry S. Truman being greeted by Dr. C. Oscar Johnson, President of the Baptist World Alliance, at a reception prior to the service of recognition of the transfer of the alliance headquarters from London to Washington. In the center is Dr. Edward Hughes Pruden, pastor of the First Baptist Church, which was host to the alliance for the ceremonies. President Truman, an unexpected visitor at the ceremony, in welcoming the alliance to Washington, said, "We hope that you will take to heart the prayer in the invocation [pronounced by Dr. Johnson] for a just and honorable peace. That's all the United States Government has ever wanted. . . . We are getting closer all the time [to that fair and just peace], and we will eventually get it, but we must have the support of all those organizations that stand for God and for a moral code in the world." (RNS photo)

DENOMINATIONAL:

The establishment of the Covenant-First Presbyterian Church of Washington, D. C., as the National Presbyterian Church was marked by impressive ceremonies recently. The roster of guests included many distinguished names of high government and diplomatic officials. High light of the occasion was the unveiling of a plaque at the corner of the church by President Harry S. Truman. Wilbur La Roe, Jr., Moderator of the General Assembly, addressed the group, and President Harold W. Dodds of Princeton University placed a wreath at the base of the monument of John Witherspoon, which stands in front of the church. Witherspoon was honored as an outstanding educator, political leader, and statesman in the early days of the nation. Others participating in the service were Dr. John H. Gardner, Jr., and Dr. William Barrow Pugh, Presbyterian U.S.A., members of the General Commission on Chaplains, and other leading Protestants of America.

Formerly the Covenant-First Church, the National Presbyterian Church has a historic past. The First Church traces its origins to a group of Scotch stonemasons who worshiped in a workshed on what is now the White House lawn in 1792, the group later being organized into a congregation. The Church of the Covenant, organized in 1883, was composed of high government officials, including President Benjamin Harrison, and other prominent Washington residents. The two congregations were united in 1930, and the Covenant-First Church has been an important part of the church life of the nation's capital. The present pastor is Dr. Edward L. R. Elson.



The National Presbyterian Church (formerly the Covenant-First Church) in Washington, D. C., which was constituted the national capital church of the Presbyterian Church in the U. S. A. in accordance with a resolution passed at the 159th General Assembly of the church last May.

A new book of discipline has been officially adopted at the Indiana yearly meeting of Friends, after seven years of compiling and revising. This volume, part of a larger book called *Faith and Practice*, deals with procedure in Friends' meetings, changed policies on recording new ministers, and the names and work of governing bodies.

CHAPLAINS:

The French government has awarded the Croix de Guerre avec Palms to Dr. Edward L. R. Elson, minister of the National Presbyterian Church in Washington, D. C., in recognition of his services in the Battle of the Colmar Pocket early in 1945. Dr. Elson, senior chaplain with the rank of colonel of the XXI U. S. Army Corps, was director of the French and American chaplains who ministered to both

ops. He was recently elected unanisly to the office of president of Washington Chapter of the Army l Navy Chaplains Association. His mon, "Reclaiming Our Heritage," peared in the April, 1947, CHAPLAIN.

The death of Chaplain Martin L. ok, of the 63rd Infantry Regiment, an air crash over Tokyo is anced with regret to our CHAPLAIN ders. Chaplain Cook was ordained the ministry in 1927 and was pastor several Lutheran churches before ering active duty with the AUS in ril, 1941. He served with distinc- n both in the United States and erseas in Europe and Korea.

"Sixteen U. S. Army Chaplains have ived in EUCOM and have been asned to units throughout the U. S. cupied Zones of Germany and stria, Headquarters, European mmand, announced.

"The new contingent replaces Chapns who have been re-deployed dur- the past several months. Half of total number are Catholic chapns; the remainder are Protestant.

"The new arrivals and their new signments, follow:

"Maj. John P. Adamowski, Catholic, Headquarters, 1st Military District, rmisch; Capt. Timothy M. Andryk, Catholic, to 6th Regiment Conbulary; Capt. John Baergen, Inpendent Fundamentalist, to Headarters, Berlin Command, OMGUS; pt. John M. Bellan, United Luthn, to 11th Station Hospital, Vienna, stria; Capt. Alfred W. Cabitor, tholic, to AGRC, Paris; Capt. Edwin Casey, Catholic, AGRC, France; pt, Elijah V. Flowers, Southern ptist, Headquarters Command, COM, Hoechst.

"Capt. William K. Graw, Catholic, to 2nd Military District, Heidelberg; Capt. John J. Kelleher, Catholic, to 2nd Military District, Heidelberg; Maj. Robert B. Mayfield, Southern Baptist, to Headquarters, Vienna Area Command; Capt. Everett E. Peterson, Christian and Missionary Alliance, to U. S. Army, Heidelberg; Capt. Harris G. Walker, Methodist, to EUCOM Intelligence School, Oberammergau; Maj. Robert M. Price, Methodist, to Headquarters, 1st Military District, Bad Tolz; Maj. Alexander P. Von Schlichten, Lutheran, to 2nd Military District, Wetzlar; Capt. Dennis G. Moore, Catholic, to Headquarters, 1st Military District (26th Combat Team), and Capt. Herbert J. Leger, Catholic, to USFA."—*Army and Navy Journal*

Chaplain (Col) Alfred C. Oliver, Ret., a member of the General Commission on Chaplains and the founder and chairman of the World Understanding Foundation, Inc., is planning an educational series of exhibit "villages"—Chinese, German, French, and others —to be set up on a 50-acre tract on the University of Maryland campus under an agreement with President H. C. Byrd of the university.

The first National Conference of American Legion Chaplains was held at Indianapolis with more than 100 spiritual leaders, in cluding Mormons, Catholics, Jews, Methodists, and other Protestants, Negro and white, in attendance. It is reported that this meeting "marked the first step, on the part of a national veteran organization, to work out a program of united effort between local posts and local church leaders. The plans growing out of this Conference will provide much-needed spiritual guidance and help rouse

community action on the many problems facing veterans and civilians alike." The Legion has 16,400 posts in the United States.

Chaplain functions under the Army— Air Force agreement for unification are reprinted from the *Army and Navy Journal* as follows:

1. The Chaplain Corps, United States Army will continue to furnish Chaplains for duty with the United States Air Force.

2. Chaplains of the Army normally will be attached for duty with the U. S. Air Force for a three- or four-year period. Such tours may be lengthened or shortened by agreement between the Department of the Army and Department of the Air Force. While attached for duty with the U. S. Air Force, Chaplains will be under the command and assignment jurisdiction of the Chief of Staff, U. S. Air Force.

3. Policy promulgated by the Chief of Chaplains as it affects the U. S. Air Force will be coordinated with the U. S. Air Force prior to publication.

4. The U. S. Air Force will compute their needs for Chaplains, Chaplains' equipment and religious supplies and defend the budget for these matters.

5. The U. S. Army will procure and furnish to the U. S. Air Force Chaplains, Chaplains' equipment and religious supplies in accordance with approved budget allowance.

The Chapel of the Holy Spirit at Mayport, Fla., is a demonstration of the active interest of service men of the Mayport Coast Guard Training Station in spiritual guidance. They contributed their labor voluntarily in its construction, for which surplus materials were used. In the consecration service Lt. C. P. Reeves, ChC, USN, expressed his thanks to all who had made the construction of the chapel possible.

EDUCATION:

In a series of religious pamphlets designed to "present the message of historical Christianity" to intellectuals such as college students, the American Tract Society is launching a new project. Dr. T. Christie Innes, general secretary of the society, has written four of the pamphlets so far, which deal primarily with scientists' answers to the question: "Is Christian faith possible or intellectually justifiable in the face of scientific discovery?"

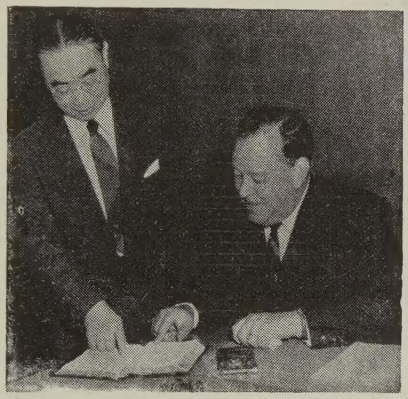
"Sunday School at Home by Mail and Radio" is a new project of The Evangelical Lutheran Church under way in Montana. Offering Sunday school correspondence courses free of charge, it is aimed to give training to the younger members of families residing in the remoter areas usually unreached by the church and to children who are hospitalized or invalid. In addition, a "Children's Chapel" weekly radio program is to be broadcast over station KFBB in Great Falls. It will be produced on the children's level and consist of sacred music and Biblical narrations.

The Fuller Theological Seminary of Pasadena, Calif., a new conservative Protestant institution, has opened its doors to 40 graduate students. The principal convocation speech was delivered by Dr. Harold J. Ockenga, minister of Park Street Church in Boston. He will be president in absentia of the seminary. Dr. Carl F. H. Henry is dean of the institution which is housed in a converted mansion.

ENERAL:

n line with the desire for intelligent, erent, and dignified radio fare, the ernational Council of Religious ucation has released a story on a que program that has been pro- ed during the past year on Sun- afternoons over the ABC net- rk. It is "The Greatest Story Ever d," a half-hour weekly presenta- n of dramatized teachings of Christ, formed by leading radio actors and pported by orchestral and choral sic. Offered as a public service by odyear Tire and Rubber Company, was the first regularly sponsored gram to go on the air without any mmercials whatever. Because of the ure of the subject, extreme care been taken to make it not only pirational and respectful but also ertaining, as well as inoffensive controversial subjects. Fulton rsler, senior editor of the *Reader's est* and a leading religious author- of the country, has supervised the paration of the program. Both the gious and the professional enter- nment world have given it high mmendation, and it was the youngest the 10 best programs selected for tional Family Week. Dr. Harry erson Fosdick declared, "This pro- m may help save the world from os. It can do what preachers can- do—it can take the message of the therhood of man and the Father- d of God beyond the pulpit, and side the churches into the hearts he people."

The program has been on trial for proximately a year, and it is hoped t thinking church people will do ir utmost to tell others about it and assure the sponsor that it is serving eal need in the listening schedule he American public.



Dr. C. L. Hsia (left) pointing out to Mr. Trygve Lie a passage from the 133rd Psalm which appeared on a page opened at random by Mr. Lie: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" The occasion was the presentation to Mr. Lie of an English Bible and a Norwegian New Testament on behalf of the American Bible Society by Dr. Hsia, member of the Board of Managers of the society and alternate delegate to the Security Council of the Chinese delegation to the United Nations.—American Bible Society picture

A center for pastoral counseling to be operated by the Rev. Eugene Van Nostrand (Baptist) and Rabbi Israel J. Gerber of Fitchburg, Mass., is to be established there in the hope of curbing delinquency and preventing illnesses aggravated by emotional troubles. People may drop in at the center and remain anonymous while receiving aid.

Six mobile medical units are to be provided for rural areas in Burma which previously have been without any medical facilities, it has been announced by A. Henry Birkel, Secretary for Asia of Church World Service. The units will include compact medical equipment and supplies which may be moved about the country as necessary. Accompanying each outfit will be a small staff of doctors and nurses provided by mission hospitals.

Former Chaplains . . . AND WHERE THEY MAY BE FOUND

BLOOM, HOWARD E. ..... *Sioux Falls College*, Sioux Falls, South Dakota
BYLER, ROBERT H. ..... *North College*, Aledo, Illinois
COFFEE, JAMES R. ..... *First Baptist Church*, Fountain, Colorado
COLWELL, DAVID G. ..... *First Congregational Church*, Arlington, Massachusetts
COOPER, SIDNEY B. ..... *Manette Community Baptist Church*, Bremerton, Washington
CUTTON, GEORGE L. ..... *Veterans Administration Center*, Dayton, Ohio
DAVENPORT, ROWLAND A. ..... *Veterans Administration Center*, Portland, Oregon
DOTY, HAROLD E. ..... *Memorial Baptist Church*, South Pasadena, California
ELLIOTT, MIKE C. ..... *Detroit Baptist Missionary Society*, Detroit, Michigan
FARR, GLENN L. ..... *First Baptist Church*, Boonville, Missouri
FOWLER, DANIEL W. ..... *First Congregational Church*, Pulaski, New York
FRANKLING, BLAKE M. ..... *First Baptist Church*, Willows, California
FROMM, EMANUEL ..... *First Baptist Church*, Kansas City, Kansas
GIBSON, ROBERT E. ..... *First Methodist Church*, Yeagertown, Pennsylvania
GOSS, CHARLES A. ..... *Pine Street Baptist Church*, Milford, Massachusetts
GROTEY, GERALD H. ..... *Second Baptist Church*, N. Grafton, Massachusetts
GURTNER, JOHN R. ..... *The Methodist Church*, Lewis, Kansas
HALL, W. W. ..... *Salem Evangelical Church*, Salem, Pennsylvania
HAYMAN, VICTOR C. ..... *First Baptist Church*, Garden Grove, California
HEARN, WILLIAM M. ..... *Middletown Baptist Church*, Middletown, New Jersey
HERRING, GEORGE T. ..... *Baptist Church*, Singers Glen, Virginia
ISBELL, THOMAS C., JR. ..... *Berry College*, Mt. Berry, Georgia
JAQUES, GEORGE E. ..... *United Baptist Church*, Chester, Massachusetts
JONES, CARL B. ..... *First Baptist Church*, Mill Valley, California
KORB, HARRY N. ..... *Ruggles Street Baptist Church*, Boston, Massachusetts
LEMONS, L. C. ..... *First Baptist Church*, Lebanon, Indiana
LOGEE, LYNDALL D. ..... *First Baptist Church*, Sunnyside, Washington
LOIDOLT, RUDOLPH ..... *First Baptist Church*, Bloomington, Illinois
MACKAY, DONALD J. ..... *Central Baptist Church*, Gary, Indiana
MCCLELLAND, GEORGE D. ..... *Immanuel Baptist Church*, Wichita, Kansas
MCLEAN, BARON A. ..... *Fontana Community Baptist Church*, Fontana, California
MILLER, J. ULMAN ..... *First Baptist Church*, Bluffton, Maryland
NELSON, KENNETH A. ..... *First Baptist Church*, Pendleton, Oregon
NELSON, ROY E., JR. ..... *First Baptist Church*, Marblehead, Massachusetts
NIELSEN, JONATHAN ..... *First Baptist Church*, Huron, South Dakota
PERRIGO, CLAIR A. ..... *Oak Street Baptist Church*, Newberg, New York
PERRON, CLIFFORD F. ..... *First Baptist Church*, Oelwein, Iowa
PETERSON, GLEN A. P. ..... *First Baptist Church*, Atlantic, Iowa
PETERSON, HAROLD I. ..... *Chestnut Hill Baptist Church Project*, Philadelphia, Pennsylvania
PILLSBURY, LEONARD H. ..... *Chestnut Street Congregational Church*, Worcester, Mass.
PORTER, HARRY A. ..... *Union Park Baptist Church*, Spokane, Washington
RIDAY, GEORGE E. ..... *Covenant Baptist Church*, Detroit, Michigan
ROBBINS, WILLIAM J. ..... *First Baptist Church*, Providence, Rhode Island
SEIFERT, GEORGE D. ..... *Lakeview Baptist Church*, Battle Creek, Michigan
SIDLER, EARL R. ..... *Wilkinsburg Baptist Church*, Wilkinsburg, Pennsylvania
STUMP, LEVI R. ..... *Spring Hill Baptist Church*, Charleston, West Virginia
TUPPER, RALPH E. ..... *Colby Junior College*, New London, New Hampshire
WEBSTER, GIFFORD M. ..... *First Baptist Church*, Bedford, Ohio

Churches and Agencies

Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

AGENCIES:

National Council Young Men's Christian Association
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian Gen. Conference of America
Associate Reformed Presbyterian
Baptist, National Conv. U. S. A., Inc.
Baptist, National Conv. of Amer.
Baptist, Northern
Baptist, Seventh Day
Baptist, Southern
Baptist, United Amer. Free Will
Christian Reformed
Christian Science
Christian and Missionary Alliance
Church of God
Church of the Nazarene
Churches of God in N. A.
Congregational Christian
Disciples of Christ
Evangelical Free Church of Amer.
Evangelical and Reformed
Evangelical Congregational
Evangelical Mission Covenant
Evangelical United Brethren
Free Methodist
Friends (Quakers)
General Baptist
Latter Day Saints
Methodist
Methodist, African M.E.
Methodist, African M. E. Zion
Methodist Colored
Mennonite
Moravian
North Amer. Baptist Gen. Conf.
Presbyterian, Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Primitive Methodist
Protestant Episcopal
Reformed in America
Salvation Army
Seventh Day Adventist
Swedish Baptist
Unitarian
United Brethren O.C.
Universalist
Wesleyan Methodist